Ultimate Yoga

The Technology of the 2012 Transformation

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Translated by

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In Closing

Dear friend, you may be somewhat surprised to see "In Closing" here instead of "Introduction". This is no misprint. The lines of this book will close out the life you have led thus far. You have in front of you a gap-closing, cutting-edge and conscious-awareness raising technology that will allow you to complete your transformation into the new era. Its modernized, secular approach to these ancient technologies brings conscious awareness outside of the physical world within everyone's reach.

The difficultly of the task ahead consists of nothing more than performing specific actions that will show you the existence of another world, one more lucid and realistic than the one you experience while in your physical body. This task is made difficult by the fact that many would never have come to believe in this phenomenon, one that turns upside down our understanding of conscious awareness and our plane of existence, had they not first experienced it for themselves.

Thanks to the development of simple technical instruments, the practice of freeing one's conscious awareness from the body opens up the widest-possible horizons and is the most promising personal development technology in existence. I say this for the simple reason there is nothing more useful and provocative out there. This is the long-awaited next step in human evolutionary development. The explosive propagation of this practice will also be the trigger for the 2012 transformation.

Experiencing this phenomenon can be compared only with being born into another body, into another life. And that's exactly how it is. So if this world has dealt you a life situation beyond your control, you can be born again there and live only through willful acts and the power of your conscious awareness.

After just one visit there in the new world, you'll understand how gray your former life was, how pale were its hues, and meager its possibilities. And you'll feel how that low, invisible glass-ceiling you've been living under all your life disappears, that one you've always prayed didn't exist and tried to wish away. But now it will truly be broken and you'll feel an incredible lightness of being from knowing that your world has become thousands of times richer and wider, and that you've left the confines of that little cubbyhole that you used to call existence. It's quite possible that you'll be one of the first in your circle of friends to have made this transformation into the new era. However, the world will gradually

catch up with you, and life will become far easier and more interesting for all.

Friend, I have good news for you: abstractions of the above kind will make no further appearance in this book. I'll be giving you just a bit of introductory background information, and then nothing but specific techniques that you can take action with. It only remains for you to perform them several times in order to once and for all break the chains of that slave-like perception of the world - a captivity you are in but can't recognize as such, as you have nothing to compare it to. Who has never tasted sweet, knows not what is bitter. Just give it several tries, and your conscious awareness will obtain true sensory experience in a world that is new and has been thus far concealed from you. And that's just the beginning. Let's get to it.

Michael Raduga

Founder of the School of Out-of-Body Travel

March 16, 2010

Chapter 1

Superpowers Made Accessible

Friend, I cannot wait to immediately start with specific technical exercises that you will need to perform in order to separate the conscious awareness from the body, and thus become a member of the new civilization. However, it is imperative that I first halt here in order to bring you up to speed and brief you on the topic at hand, as well as on who I am, and why I hold authority on this subject. I will also be giving you some preparatory advice, ensuring that your approach is correct and your experiences therefore more successful.

Thus, practical experience will start a bit later on, and nothing will get in the way of it. However, first try to devote your attention to getting a handle on this phenomenon, a phenomenon that will allow you to literally have a presence in two worlds.

Ultimate Yoga and the 2012 Transformation

The Yoga of Conscious Awareness

Historical artifacts dating back to the Indus Valley Civilization (3300-1700 BCE) indicate that the main goal of yoga was raising one's level of conscious awareness. The body has always been one of the auxiliary tools for achieving this goal. No matter which branch of ancient Eastern Civilizations you study, a single supreme practice always lies at the heart, one either locked behind seven seals or necessitating decades of preparation. Its goal is to release the conscious awareness from the confines of the physical body. It is sometimes referred to as the eighth and highest level of yoga - the state of samadhi, or dream yoga.

Why did ancient peoples pursue it, and why do modern high-level yogis practice still practice it? It may be shocking to learn, but they believe this practice to be a way to train for... the process of dying. They believe that before another senseless reincarnation after physical death, we find ourselves in a special intermediate state - sidqai bardo. However, we are usually unable to maintain conscious awareness during it, and this is the main reason why we find ourselves on Earth once again in a new incarnation. Thus, if over the course of a lifetime one practices consciously separating the mind from the body while still preserving full awareness of one's surroundings, this will facilitate control of the process after death and finally stop the cycle of rebirth, allowing one to reunite with the universe.

Do not be afraid, my friend, it's not all that scary. We live in the modern world, with modern worldviews and modern technologies. Honestly, I do not personally know what awaits beyond death or if, as ancient yoga maintained, this practice actually relates to it. But I do know how to do it without getting bogged down by theories or superstition, both ancient and modern. Years of apprenticeship are no longer a prerequisite. Neither is being devoutly religious. Separating conscious awareness from the body is now only a matter of technique.

And the important thing is not only that you will soon find yourself outside of your own body, but also that it turns out that all of this has incredible practical implications for the modern person. First, take it from here that you've never experienced anything this incredible thus far in your life, nor will anything match it again in the future. Second, this is a way to travel to any corner of the Universe or meet with any person, including those who have passed on. Third, this is a way to obtain information. Fourth, this opens up incredible possibilities for self-healing. Fifth, this is a way for the disabled, including those who are bedridden, to break down all barriers. They can now do everything! And everything briefly listed above is merely an insignificant portion of what we are about to discuss in detail.

Remember, this is not make-believe, reverie, or some flight of fancy. There is a good reason why ancient peoples associated this phenomenon with the moments before and after death. There was no other way to think of it - that's how spectacular in nature it is. It's not from some trick of the imagination that otherwise tough guys immediately try to get out of there, nearly wetting their pants in terror, enough though just before they had only dreamed about having the experience (obviously not quite understanding beforehand what they were getting into). One out of two experience terror during their first experiences, as it wrecks long-held views on what life is, and the instinct of self-preservation kicks in.

Furthermore, you've surely heard of near-death experiences on the operating table? Flying out of the body, seeing the hospital ward, and then a tunnel... O dear friend, this is just what we're talking about, but without the ensuing death - and as a deliberate achievement.

By the way, it was not only the ancient yogis who took interest in this practice. In its modern form, it's also the same thing as what is known as "out-of-body travel", "astral projection", and, even to some degree, "lucid dreaming". But no need to indulge in such delirium or idle talk.

May history forgive me, may you forgive me, my friend, but I will be using the modern terms "phase" and phase state", which unite all of those dissociative phenomena into a single whole, including all of the ancient concepts as well. We'll deal with terminology a bit later on, but you should understand that I have no other choice on this matter. As we're talking about a new epoch in human development, about a transformation to a new level of existence, we require modern concepts adapted for a wide spectrum of social strata, avoiding the stereotypes and superstitions that have dogged those used up until this point.

But most significantly, it is of no importance here whether you are a dyed-in-the-wool materialist or an orthodox esoteric. It's up to you, not me, to decide how to explain the phenomenon to yourself and how it relates to your world. You may believe that the soul leaves the body. You may think that it's all a super-realistic hallucination. That's not important here. What's important is that you get the hang of it as soon as possible. And the technique-based technologies that you will acquire in this book have been so finely honed and tested on thousands of my students that no matter what you may or may not believe, you will experience your conscious awareness leaving the physical body. Practical experience - in the end, it's what unites us all. It's the decisive factor. You just give it a try.

The 2012 Evolution. Entering the Epoch of a New Civilization

The goal of this book is not simply to give certain individuals a new practice for their repertoire. The goal of this book is to open the eyes of everyone who reads it to the reality that the world is many times broader than it may seem. Friend, we're talking about you. You are able to do much more than you think. Once you understand this and experience this, your world will change. You'll become different. There will be a fundamental change in how you relate to the world. I'm not afraid to say it: you'll be born anew. Your life will become happier and richer in every respect.

Now let's imagine what it will be like when there will be many people like you. And then more. And even more. The world-wide propagation of the practice of phase states will hail a singular revolution in human consciousness. We're not only talking about the maddeningly-vast practical applications. We're not only talking about how incredible this experience is in and of itself. To a greater extent, we're talking about the evolution of thought and human consciousness. It will be no laughing matter when each of us comes to understand that there is a world of normal physical reality, with its own rules and limitations, and yet also there is another world, with completely different rules, limitless and offering incredible possibilities. And, it's accessible each and every day, and it can be used to obtain everything that is lacking in the here and now! When everyone, not just you and I, come to know this, life will become easier, more pleasant, and much more interesting.

Not a bad dream, is it? Start with yourself and the world will become like that, friend.

That will be the evolution - the transformation of conscious awareness to another level of perception, and even being! We've become so accustomed to simply talking and dreaming about it, but here it is, right in front of us. Just take it and learn it.

Not only that, the evolution itself, at least as far as it concerns the propagation of phase states, is a totally inescapable event. With our culture and mode of existence, it's as if we have occupied a single

basin in an endless valley, built a dike around it, and lived quietly thereafter. But a stream of endless development has started to fill the entire space of our isolated basin. And the moment has come when the water has simply gushed over the side of the dike and into that immense expanse beyond it. That expanse is the phase, which has only one limitation - your desire. And we cannot but be swept up into it. We've simply no other frontier for development.

As amazing as it may be, independent practice, which is dealt with by the book that you are holding in your hands, is but the first link in a more global development. Conscious awareness will be followed into the phase by technologies. They will master this phenomenon and the world will behold the appearance of the Mindnet - the very Matrix itself. The foundation is already laid - the phase space, and the very existence of the phenomenon. In fact, you can already plug yourself into there, and already experience the incredible future.

"Where has the phase been all this time?" - you ask. "Why have people not been interested in this phenomenon, if even under its many different names?" The answer is simple. It has been obscure to the average person, and the relevant technique-based technologies have not been available until now. The stranglehold of occult terminology has been a barrier to the phenomenon reaching the general public. The approach that you will find in this book is so universal that it will bring those very occultists to the table with absolute materialists. It now no longer matters which world-view you profess. All that matters is practical experience, which, unlike theory, is indisputable. And this practice is like the magic that we all stopped believing in when we grew up. But the magic is real. Here it is.

All who have experienced the phase state in its deepened form unambiguously assert that it has been the most powerful experience in their lives. There's nothing to compare it to.

You don't have to walk far to find it, my friend. Take me for example. Do you know why I've devoted my whole life to this phenomenon after having encountered it in a totally accidental way while still an adolescent? Because I simply recognized that this is the most incredible thing that there is. Simply put, I've never encountered nor experienced anything more interesting or extraordinary in my life. Nothing else is so emotionally meaningful or offers so many incredible opportunities in the practical realm. Believe me, I've no desire to make a fool of myself. I only engage in what brings me pleasure and satisfaction. And I've never encountered anything better or more intense than this in all my life. You'll soon understand what I'm talking about...

Humanity expects the next scheduled end of the world in 2012. We've simply got a habit of doing so. A characteristic of human thought. There hasn't been a year over the last century for which somebody somewhere hasn't predicted the end of the world. But now there are far more reasons than ever to do so.

Having monitored the speed at which a secular approach to the practice of separating the conscious awareness from the body is becoming widespread, I can precisely state that this very phenomenon will be the cause of the end of the old epoch and the start of a new era of human existence. There are several reasons for this, all of them difficult even for a stubborn materialist to dispute (in fact, I am a stubborn materialist myself).

First of all, that very same secular, technical, and pragmatic approach to this long-known phenomenon has put it within reach both intellectually and in practice for absolutely each and every person. Naturally, esoterics have always been interested in it. But now more people are becoming interested in it who not only do not believe in God, but who even do not especially believe in the existence of the soul. This is even though beforehand they considered all of this to be nonsense, and labeled people who indulged in it as crackpots. But something beneficial is to be found for everyone in the phenomenon. All of these factors combined make the phase's propagation on a planetary scale merely a question of time. And a short period of time at that. The breakthrough is due right for 2012.

The second reason is that in addition to its global propagation, this phenomenon brings with it a principally new form of existence. We've gotten used to living in just one flat world. And it now turns out that that flat world is just a small cross-section of what we are capable of experiencing, and the most limited one at that. This is not the type of empty conjecture that I myself cannot stand. This is real, and, most importantly, within the reach of each and every practitioner, as proven by countless ordinary people. Now everyone will know the world in a completely different way. Everyone will live in two worlds - something we could only have dreamed of earlier. And once this happens for everyone, it will be a revolutionarily new epoch of existence, reverberating on all the hypostases of the physical and parallel world.

Dear friend, it would be possible to discuss at great length why the topic of transformation to a new level of existence in 2012 is directly tied to the practice of the phase. But that would be superfluous. In a short amount of time, you will not only understand the phase, but also take the step yourself into the new era. Perhaps that step is a bit unexpected, as everyone thinks that this leap will happen by itself. As it turns out, however, it's necessary to put in some effort. Well that's reality. Of course, it's up to you to decide whether or not to remain in the old world, or become a member of the new civilization. However, I must say that I cannot imagine how you would be able to resist such a temptation. We've all been waiting for this all of our lives. It only remains to take that step forward.

The Terms "Phase" and "Phase State"

Friend, so that you do get confused later and angry with me for introducing a new word, I'd like to bring your attention to several factors that have brought me to introduce it:

An Umbrella Term

"The phase" is not yet another name for a long-known phenomenon, as many mistakenly believe. The issue at hand is that the phenomenon itself has too many names, each of which implies different things - e.g. astral travel, out-of-body experiences, lucid dreaming, and still a number of less well-known terms. In my opinion, these phenomena all have much in common, and their division into different categories has become more and more contested into the 21st century, as the propagation of the practice reaches a global scale. Earlier, it was still possible to divide these phenomena into different things, as everything was only theoretical. But now, anyone with personal experience can easily confirm that the properties of the space entered during all of these experiences are identical.

As the above statement may strike some as controversial (especially as the personal experiences referred to were not introduced), we will not pause to treat the issue in detail. Either way, any state in which you are completely self-aware, but at the same time conscious that you are outside of your physical body is the phase. Meanwhile, you don't feel your real body, but the perceived body finds itself in a world as palpably real as that of waking life. As we can see, this definition fits all of the hitherto known terms.

Stereotypes

Of course, my friend, I could have chosen one of the existing terms, colored its definition with my views, and moved on in that fashion. But what would have been the result, given that all of the known terms have long been occupied by esoteric circles who have ascribed them far from simple or positive connotations? Mention "astral projection" to a passerby on the street, and he'll tell you to seek help. Mention "out-of-body experiences", and he'll say you've been reading too much science-fiction.

Mention a "lucid dream", and he'll say, "well, yeah, a dream - what's lucid about one and why would you want it to be?" But the phenomenon has not the slightest relationship to dreaming, neither in substance nor in quality.

Mention "the phase", and he'll ask, "What's that?" And this is where you tell him in clear and pragmatic terms what exactly the phenomenon's about. People don't have preconceived notions or stereotypes regarding this term. This term has not been corrupted by strange people with strange views on life. And since we're already talking about the mass propagation of the practice of the phase, such an untainted term is needed. Experience shows that if the phenomenon is presented, for example, as "astral projection", then less than 10% of the population will show interest. It's a similar situation with the other terms. Yet if the phenomenon is presented as "the phase", then up to 80% of people start to become interested. And so, this is the approach that will enable humanity transition to another level of development, after having made this practice an everyday event. This would not have been possible using the old terminology.

The Ambiguity of Older Terms

Not only are the older terms saddled with stereotypes in the public imagination, but one and the same older term can be understood by different people to mean different things. For example, if we are speaking about a phenomenon where you experience hyper-realistic sensations when traveling through an incredibly vivid world, then the term "astral projection" does not nearly always convey what we mean! In most cases, "astral projection" means simply an imagined journey made while in a relaxed state, something like visualization or mental imagery. How is just this one term to cover two things that don't even begin to converge? One needs to studied hard and learnt how to be done. As for simple visualization or guided imagery, one just need lie down and take off...

The Character of the Experience

I've spoken more than once about the complete realism of the experience, and repeatedly emphasized that aspect because it's the most important characteristic of the phase experience. It's worth paying especially close attention to this, as most people mistakenly assume that sensations in the phase are not vivid, and often assume it to be something like a normal dream. Such assumptions are evidently wrong and fertile ground for erroneous beliefs, which in turn influence how the general public perceives the whole topic. In this section of the book, I will describe all the minute details of how might one might feel while in the phase.

All misconceptions about the nature of the phenomenon arising among people who unexpectedly experience a separation of the mind from the body are mainly due to the complete realism of the experience, down to the minutest detail. If you unexpectedly start suddenly levitating into the air and find yourself hovering under the ceiling, and it's the first time that it has happened to you, then you are bound to be convinced that it's your real body that is flying, and not all some phantom experience. And once you look down to see for yourself the undisturbed position of your physical body, you will be in no doubt that your mind has really separated from your body, and it may seem to you that death is coming for you at that very moment, causing you to become morbidly afraid.

And so, the most important feature here is the complete lack of a connection to the real body and all of its sensations. While in the phase, you can only conjecture as to the existence of a physical body lying somewhere on the bed. You don't feel which side it's lying on, how the arms and legs are positioned, or whether the lights are on or off. Moreover, you don't have any feel for your body's spatial orientation. However, there's no need to worry about the possibility of any harm coming to your body when in such

a state. That would be impossible.

It is also mistaken to believe that the realism of the experience consists only in the realism of the visual imagery - even though sight is the most important of the senses.

During everyday life, we obtain 80 to 90 percent of information about the world around us through the eyes. Even during conversation, we use our eyes to decode the real meaning being put across, taking in the nonverbal gestures that contain 40% of the information being conveyed. We often do this at the subconscious level without realizing it, which is why many are surprised by the statistics. The sense of sight plays an equally significant role in the phase. It's the most important and vivid part of the experience. The visual imagery is so realistic that it's impossible to grow accustomed to, and it initially leads to extraordinary rapture, and even to frenzy or shock. I've had thousands of experiences, but still often just visually take in what's going on around me, often unable to believe my eyes.

It's worth mentioning up front that all of the sensations of the phase experience are not only like those in the physical world, but are to a certain degree even more realistic in terms of sensory perception. At any rate, this is what is to be expected if we consider the phenomenon from a scientific point of view, as it turns out that all of the phase sensations are generated directly in the brain cortex, without having to travel the relatively long path along the nerves from the sensory receptors, a process that somewhat distorts reality during our day-to-day lives. It can be said that sensations in the phase are even more vivid than their waking life counterparts. They are more distinct and more intense, and can thus deliver extraordinary satisfaction, and this makes it possible to experience some events quite vividly - especially when it comes to pleasure, or even real pain. This applies equally to all of the five senses.

Considering the above, the sense of sight alone can bring complete satisfaction in the phase. The importance of this for the blind cannot be overemphasized. Not only is the vividness of the imagery striking, but so is its fine detail. This is not some computer game in which objects become boxy upon close inspection, and literally pixelated. There you can take any object, bring it up to your eyes, and see every detail, even those impossible to bring into focus in the real world. It may seem fantastic, but it's possible to go up to any bookshelf, pick up any book, and start reading it, or, for that matter, take a look at the skin cells of your own hand. It's wonderful to experience the fabulous range of visible colors, including hues we can't even dream of during waking life. There's no limit to the focal range of vision there - this is confirmed each and every time. And you, my friend, will experience this many times over.

The sensation of movement is very important for those who want to practice the phase, as it is one of the most effective aspects of what can be accomplished there. Indeed, where else can you get ready to jump from a thirty-story building without a parachute and in doing so experience real unexpected fear - and then overcome that fear and do it anyway? That's how real the experience is. Each time you walk in the phase, fly in it, or fall in it, everything is exactly as it would be in the physical world... As is customarily said, man would like to learn to fly almost more than anything else in the world. None of us are immune to this age-old desire, and are always delighted when we are able to fly in our dreams. And in the phase, this experience is many times more realistic... So there's no reason to be surprised that simply moving through the air brings satisfaction, especially as the laws of gravity impose no limitation there. You can fly at the speed of light, switch directions in the blink of an eye, and experience the G-force - all of which are practically impossible in real life.

We shouldn't overlook the sense of taste in our discussion of the realism of sensations in the phase. For people keeping bland diets due to financial or health reasons, this part of the chapter will be of great importance. I can speak to this from my own experience: I have experienced hunger due to both of the above-mentioned reasons. I know quite well from childhood what the difference is between tasty and tasteless food, as well as a complete lack of either. That's why the ability to satisfy food cravings in the

phase is still a big deal for me. Of course, it's more of a psychological craving. How wonderful it is to enjoy tasty food at least once in a while when on a diet! With experience, you can learn to make up a menu with any ingredients that your heart desires.

In the phase, all sensations are both possible and realistically experienced, even those that cannot be had in reality. The sensation of pain is no exception. However, pain is an undesirable experience for most. It arises only upon a practitioner's carelessness or inexperience, as all sensations are controllable in the phase.

Tactile sensations and feelings of pleasure deserve special mention. For some, they may be the most important aspects of the phase experience. As a case in point, if you decide to touch a tree in the phase, you will feel all of the texture of its bark, its temperature, and its solidity. The sensation another person's touch is also quite convincing ... Even more, you can indulge in any pleasure with all of its accompanying sensations, which will in turn lead to their logical end. Moreover, such sensations can be even more powerful than in real life, often many times more so. Moreover, the choice of partners is yours, and limited only by your desire...

My intention is only to show you that all sensations in the phase are just the same as their real-life counterparts, and even more intense. And that only concerns sensations that you're used to experiencing in the real world. Meanwhile, a vast number of other sensations are possible. For example, have you ever thought of how a dragonfly feels its own wings and controls them?

The Nature of the Phenomenon

Perhaps, dear friend, I will disappoint you now - I am not going to go into detail here regarding the nature of this phenomenon. Know why? I'm not quite sure what it is. My competency lies in how to master the phase, as well as how to control it and use it, but I have nothing but my own personal views on the nature of the phenomenon itself. I could give voice to my opinions, were it not for one thing: my views have been turned inside-out at least once. Perhaps they will change again in the future. I do know that when there is little practical experience on the table, there's nothing left to do but discuss theories. That's why there are a mass of authors out there who are at a primitive level in their own personal practice, and yet devote 90% of their books to waxing philosophic about what the phenomenon is. I'm not going to do that. Space is at a premium in this book. There is no room for discussing theories any further.

There are several fundamental points of view, and over the course of the book, you'll learn which camp I belong to - though this has not the slightest importance. No matter what anyone may or may not think about the phenomenon, there's one thing that brings everyone to the table: the practice of it. The unique thing about the phase consists of just that: it brings both true-believer mystics and hard-core materialists together under its roof, including those who do not even believe in the human soul. Isn't that something that we have only been able to dream of up until now?

And so what are the most-widespread views on the phenomenon? The most ancient view, often correlated with the concept of an "astral plane", is that the soul travels through some parallel world, a spirit world. A more modern view that is associated more with the term "out-of-body travel" is that the souls exits the body into the day-to-day world of reality. By the way, you will simply have no doubt that you are in the phase when you experience it for the first time. This is the most accurate description of the sensation of the experience, which is why I myself use that term as often as not.

Meanwhile, the point of view that is gaining the most currency is that this is a hyper-realistic state of mind, a kind of dissociative experience. That is, despite the miraculous realism and complexity of the construct world that you find yourself in, it is all only in your head and goes no further than that. It

should also be mentioned that most people doubt all of these explanations. In practice, it appears that most people ascribe different phase experiences to different phenomena, based on one factor or another. However, no matter what the term, the properties of the worlds experienced are always the same - believe me, my friend.

Whatever the nature of this state, it exists, is accessible to all, and has practical applications - and all this is encompassed by the term "phase".

Either way, friend, under no circumstances make the same mistake that I and thousands of others made: drawing conclusions from personal conjecture, books, or what other people say. Draw conclusions about the nature of the phenomenon only on the basis of your own practical experience. This is the one and only authority worth placing faith in. You shouldn't even believe a single word I write. This book is for reference only. Reality is what you confirm in practice, are able to replicate, and verify through experiment. And only that.

If you do not have practical experience, and have merely heard or read a lot about the phenomenon, then I have something unpleasant to tell you: almost everything that you think about it has no bearing on reality. You know, I often meet people along my life path that try to prove that I'm wrong about something. They vehemently try to prove something to me - a person who has devoted his whole life since childhood to the phenomenon, who has had thousands upon thousands of experiences with it, who has conducted scores of experiments, and knows a whole army of practitioners, as well as taught it to a countless number of students. But when I ask them where they got all of their information from and how extensive their personal experience is, it nearly always turns out that they got everything from some books, and have yet to have an experience themselves. Odd, isn't it?

Accessibility and Types of Techniques

And here I have good news to raise your spirits: this phenomenon is within everyone's reach. Yes, it's easier for some and more difficult for others. But it can be achieved by each and every person, without exception. It is simply necessary to perform the right techniques at the right moment.

I didn't put accessibility in the same section as types of techniques on a whim. The point is that the use of the wrong techniques at the wrong time has made this phenomenon such a rarity that many don't even believe in it. To put it roughly, people have been trying to get into the next-door room by banging their head against the wall. For some people that wall was paper thin, and some had foreheads of steel, but the vast majority have been wasting their time and energy. And all the while, they could have simply opened the unlocked door and just gone inside... It is mainly the knowledge itself that such a door exists that has unbound those age-old shackles on this practice and made it known worldwide.

However, I'd like to state upfront what this book will be dealing with: autonomous techniques - that is no external influences will be discussed. Special devices, pills, and work in pairs - not to mention peyote, magic-mushrooms or drugs - are all out the window. I believe that growth occurs only when you do everything yourself. Moreover, no matter what the producers of all kinds of beeping devices may try to hard-sell, I've never met a single serious practitioner who would use such external devices. While chemical substances may allow one to experience vaguely similar sensations, as a rule they offer no control over the experience. Moreover, they're simply bad for you.

And so, friend, what will we be discussing? We'll be investigating the three primary types of phase entrance techniques: indirect techniques, becoming conscious while dreaming, and direct techniques.

Indirect techniques are actions performed while waking up, immediately upon gaining consciousness. It doesn't matter how long you've slept before employing them, be it an hour, all night, or five minutes.

The most important thing is that you've already woken up and immediately started doing cycles of indirect techniques. These are the easiest techniques and the ones that are most likely to work. This is that very door to the other room.

Many associate dream conscious with a completely different practice, but actually it's still entering the phase, albeit not through the conscious state, but through the process of dreaming. The mechanism at work is that while sleeping, you suddenly clearly understand that everything going around you is merely a dream, and your conscious awareness becomes the same as it is now: fully and lucidly aware. These indirect techniques may not be the most controllable, but they are accessible and easy to employ.

Meanwhile, reliance on direct techniques is exactly what made the phenomenon inaccessible for such a long time. People have simply been banging their heads against the wall by trying to exit the body using direct techniques. Direct techniques are based on entering the phase from full wakefulness, and not from interrupting the process of falling asleep. That is, a practitioner lies down and immediately starts performing actions in order to enter the phase. It is ill-advised for novices to start from such techniques - it's a road to spending tons of time and effort without achieving anything. And if anything is achieved, it is achieved rarely, only once every couple of months. These techniques need be approached only after having mastered the indirect techniques. Friend, when I said that people have long been trying to enter a neighboring room by banging their heads against a wall, I had just these direct techniques in mind.

Case Studies

February 2001

I awoke at night and thought of the phase. That thought evoked strong excitation bordering on fear, thanks to which I fell right into the phase. I began experimenting with vibrations, but was still afraid to separate. The vibrations gradually became so powerful that they simply threw me out of my body. After having overcome my fear with great difficulty, I then floated about the room. As my sight returned, night turned to day. I then came back down and stood on the floor, extremely frightened by the realness of everything going on.

However, there was a table at the window of the room that shouldn't have been there. But I didn't even stop to think about that, as I was nevertheless still in shock over what was going on. Concentrating on the situation at hand, I noticed a glass with some kind of liquid in it on the table. I got the idea of testing out how real the sense of taste would be. Still totally surprised by the realness of everything, I went up to the table, picked up the glass, and held it up to my eyes in order to get a better look at it. I then hesitantly brought it to my lips, and took a sip. My God! I didn't expect it to be that realistic. It was a glass of tomato juice. I could feel its texture with my lips, tongue, and palate. By the time it hit my throat, I was already savoring the taste. I felt the cold from the glass on my hands and lips - everything was indistinguishable from real life.

Relishing both the taste of the juice and my triumph in entering the phase, I quietly thought about the new frontiers opening up before me while quenching my thirst. However, I completely forgot about the need for concentration, and had a foul. I was in a great mood all the next day after having discovered this experience.

A Common Story

Friend, if you are only interested in practical experience, then you may confidently skip this section of the book. In it, I would like to briefly touch upon how all of this started with me.

First of all, I would like state that had any of this not happened to me, I would never have believed people who say that they fly out of their bodies. Knowing this about myself makes me very understanding of those who are skeptical about this topic.

I'd be hard pressed to say that I was especially interested in magic or mysticism as a child, but UFOs and extra-sensory perception had always been one of my favorite topics. All of this would have been banal had everything not cardinally changed on one autumn night. I was 15 years old. I simply went to bed and woke up in the middle of the night, but those were to be the last moments of life as I had known it thus far. Everything changed from those seconds on, and something came into my life that was to become the rudder of my entire future existence.

I didn't immediately notice the strangeness of the situation. It seemed like a normal awakening, though I felt unusually alert for such a late hour and such an abrupt rousing. I first tried to turn over here, and then scratch myself there, but to no effect. I was unable to move a muscle, and lay as motionlessly as a rock or a log. The realization that I was in a state of paralysis evoked a wave of physically palpable terror, enveloping and devouring all of my being, thought, and desire.

I subsequently learned that this phenomenon is not all that uncommon and that it is referred by terms like sleep paralysis, stupor, and sleep catalepsy. According to statistical studies that I have performed, one person in about three or four has encountered this state at least once in their lifetime. Conduct a survey among your friends on this topic and you'll easily confirm this fact. Perhaps you've experienced sleep paralysis yourself. This phenomenon is relatively well studied by science and is nothing out of the ordinary, though you wouldn't say so when experiencing it. What happens is that during REM sleep, when we have dreams, the brain blocks signals going to the physical body. Otherwise, we might go into convulsions or throw punches in bed when dreaming that we are fighting off vicious dogs. But it sometimes happens that the conscious awareness wakes up before this mechanism is turned off - and then anything can happen to the poor slumberer.

But let's return now to that night and my personal experience. Scared to death, I at first started to try to toss and turn anyway, but soon realized that I had no chance of getting my body to move. I couldn't even move my litter finger. Only my eyes opened and closed. Fear caused by the strange experience only mounted, and then I finally put two and two together and thought that I had figured out what was happening. As funny as it seems now, I came to the conclusion that I was going to be abducted by aliens. What else was I to think, as I believed in UFOs, daydreamed about alien abduction all of the time, and read about it voraciously. And that's nearly always how it starts.

As soon as I thought about being abducted by aliens, my suspicions were immediately confirmed - my body started to lift gently into the air above the bed. The fear was indescribable. I telepathically asked the invisible creatures to postpone my abduction, and they let me back down. I didn't have a chance to catch a breath before an unknown force lifted me back up into the air while still in that paralyzed state. This time, the movement was far steadier and taking me somewhere. I at first found myself in the center of my room, and then was thrown towards the window. To my amazement, I didn't break the

glass, but went right through it. This was a complete surprise, as I had been sure that I was actually physically levitating. Pay close attention to that fact, my friend, to help you realize how realistic these experiences are.

Having flown outside my window, and seeing the brilliant stars in the sky, I had already come to terms with the inevitable, and thus decided to try to calm down. However, everything ended right there at that very moment - and I abruptly found myself once again in my own bed. You'll soon learn the correlation between how relaxed you are to the length of your stay in the phase.

After telling people my story, many told me that it had all merely been a dream. As if I hadn't had dreams before. I had never had any such dream before or since. I could call what happened a dream just as well as you could lie awake on your bed and then proclaim that you had until then been dreaming that you were lying in bed. This was reality.

That was the beginning. Of course, I remained convinced over the next two years that I had been abducted by a UFO, and that extraterrestrials had simply erased my memory of what had happened after I flew out the window. I wouldn't have been lying if I said that. At first glance, that's just how it was, if I was to believe my eyes. After all, we believe our eyes more than anything else, don't we friend?

If you fall into the phase state spontaneously and are unable to control it, then whatever you subconsciously expect more than anything else, or are afraid of most of all, will happen to you. That's why, when a person hasn't notice that he's fallen into the phase, most of the time he will simply wander about his home, going through his daily routine. This is because he thinks that he has simply woken up for the day. However, it's a far different affair when he immediately understands that something strange is going on with him.

Let's consider what would happen with a person who has often read that UFOs abduct people at night in similar situations, and constantly daydreamed about the phenomenon. This process would then start to occur as realistically in sensory terms as if it were actually happening, and at times even more realistically than it would in reality itself. And that's how my UFO hobby played such a strange trick on me, one that changed my entire life. And what would have happened if I had thought that I was dying? And if I were devoutly religious?

There probably would have been a light at the end of a tunnel, or the Creator would have appeared to me. This often happens to people. How they then interpret the experience is another issue... A person who had this happen once, and who believed his own eyes would be hard-pressed to deny that everything occurred exactly as he remembered it. Unfortunately, the phase is not the place to approach occurrences in such a way, no matter how realistic they may seem.

Friend, I have more good news for you: if you've read all of the preceding pages, and now close this book and never open it again, there's still about a 30% chance that you will nevertheless have an out-of-body experience over the course of the next month, or at maximum two months... It is not mandatory to complete the homework doled out in these types of books. They program you for such experiences just by reading them.

My Scientific Research and Books

Not to worry, my friend! Stress and shock are not inevitable features of a phase state experience. Thus, your first entry into a deep phase does not necessary have to be accompanied by all of the discomfort that it brought me.

That first occurrence, which unequivocally showed me that life is not as dull and gray as it had already

been starting to seem for me, would have been just a brief respite from day-to-day humdrum had it never recurred. While after the first experience I could not sleep for a long time, and indeed feared going to bed for a long time, afterwards everything occurred again in a much milder form. This ease was due to the absence of those putative aliens. I simply awoke in that very same stupor. I already knew that I could simply get up and levitate in some phantom body, but I was still afraid to do so.

I gradually started trying each time to get up and go just a little further into the process than the time before. Such a strategy increasingly lessened the feeling of fear, which had ceased to predominate. I was subsequently struck by the fact that I was doing everything myself, even if not in a very controlled way. If at first little green men were supposedly yanking me out of my body, then now there wasn't even a trace of them. It turned out that this was some kind of skill that could be developed.

Of course, being interested in extra-sensory perception (ESP), I couldn't escape the thought that this ability to control the experience could have a direct implication for physic powers. Moreover, this phenomenon is one most interesting subjects in that field. And most importantly - this was reality, and not merely a stubborn attempt to believe in something barely tangible and ambiguous. Unsurprisingly, I started to immerse myself in all of the available literature in an attempt to find useful information. After all, everything can be found in books and they contain nothing but the truth - right, friend?

It's enough to say that I was quite quickly able to discard all of the literature that I could get my hands on. The reason was that with each week, I was becoming more and more familiar with the new experience in practice, and was easily able to verify whether the statements made and facts cited in books were accurate. It turned out that very little in those books was based on reality, and that they were mostly filled with long passed-down hearsay. There was no sense in starting off from those "works". I had to find my own way.

The understanding that only I myself could find answers to each of my questions served as an impetus for self-development, an impetus that many are lacking, especially those who try to make absolute authorities out of some authors. Understanding this, I always advise people to approach this topic as skeptically as I did.

I began to literally storm this incredible state all on my own. I lived and breathed it, and nothing else, from the age of 16 to 20. I was already out on my own, and nobody could get in my way. I naturally become somewhat antisocial, but conducted so many experiments each day that their results made such sacrifice on my end worth it. Moreover, this was simply the most interesting thing in the world for me.

That hands-on charge brought many valuable results. First, I gradually caught on to how to enter this strange stage deliberately, and not just spontaneously. Second, I came to the realization that no aliens had abducted me. So, dear friend, there is no reason to worry for my well-being. Third, I began to understand the properties of the space that I had arrived in.

It is of no small importance that I developed a theoretical framework during this time: working out the techniques for maintaining this state, the necessity of deepening it, interacting with the phase space, translocation and finding objects in it, and much more. To that end, I was able to classify all of the technicalities that had so far been lacking for anyone wishing to have a structured practice.

The practical side of things deserved special attention. It was that very aspect that convinced me to throw out all of the books I had found. For example, the books described how it was possible to fly up to somebody while in this state and injure him in a way that would leave a bruise in real-life. God knows how many desperate attempts I made to try to verify this. Sure, on the other side you can find someone you know and sucker-punch him, but he won't remember this when he's awake, and no bruises or even red marks will appear on his skin. You know, friend, I am the author of over a dozen books, all of them pretty thick, and I can tell you that only my conscious, and nothing else, attests to the

veracity of their contents. Even if someone writes something with a clear conscious, he can still be mistaken, and you might read his work as if it were the God-given truth. That's why I keep telling you not to pay attention to theories. The only way to know the world is to experience it.

After some time, I built several fundamental advantages into my techniques. One of them is that through hands-on experience, I was able to "grind out" a long list of practical uses for this phenomenon. They can be used by any person entering the phase for the first time, regardless of his worldview.

Looking back now, I'm not surprised that I wrote my first book on this topic at the age of 20. Though it may have been a bit folksy, a lot of people liked it, and no-one guessed at the age of its author. But most importantly, the techniques described in it did indeed help people to obtain a new body, one beyond the confines of the physical world. Then followed more books on various practical aspects of the phase. The 10th book, "A Practical Guidebook", is the best so far - being on the drier, academic side, it resembles more of a physics textbook than a personal development course. Its one shortcoming is that it is difficult to read if you are not already up to speed, a gap filled in by the book that you are holding in your hands. It's a symbiosis of interesting explanatory text and material from that textbook.

The School and Its Courses

Even before writing my first book, that is up through the age of 20, I tried teaching the phase to people. But I never thought that I would come to get seriously involved in it. When my first book was published, I instantly obtained a large number of fans and followers, some of whom flooded me with requests for personal instruction. I was literally stalked to that end.

Often those followers were several times older than I was, hardly suspecting that they yearned to learn from a youth. That's why I decided not to deal with giving lessons for a long time. Moreover, people harbor many preconceived notions and stereotypes, which is why my outside accomplishments in the world of sports went against me for quite a while. The prospect of a sportsman's intellect does not evoke confidence or respect. I must admit that I more than once came to the conclusion that such a view is founded while participating in the sports world. However, the desire to be in top physical shape can also be seen as indicator of a person's all-around level of personal development and maturity. And so, your body should be fit for anything, both here and in the phase world, and also look great.

To put it simply, several years back I still had my own long-held views on life, and the practice of the phase was my life's crowning achievement. But then everything changed quite suddenly. One day, I took a look at my mail and my attention was grabbed by the fact that the issue of whether or not I gave lessons came in nearly every day from all corners of the planet. And so, at the age of 24 I decided to try and hold my first lessons, taking responsibility for the outcome upon myself. I must add that I was among the first to start concentrating on results, rather than interesting conversation on such an enchanting phenomenon.

I started out by running two-month courses. 90% of the students entered the phase at least once over the course of two months, and some even managed to get really good at it. Considering that some do not believe in this phenomenon at all, and that some are accustomed to believing that learning something like this takes years, this seemed to me to be quite a substantial result, and inspired me even more. This proved that the technique-based technologies I had developed while still a teenager worked not only on me, but on everyone! It was one thing to know that people were learning from the books, and quite another to see their success with my own eyes. In addition, it was very rewarding to share in the joy of pupils who had achieved what they could have only dreamed of before: the ability to travel to another world, whatever be its nature.

The effectiveness of the courses gradually increased, and my lessons became very popular after about half a year. The Moscow seminars took place once a month, but enrollment would fill-up after only two to three weeks, as there were many people interested in attending - people who had heard that it was possible to obtain real experience, and in a sufficiently short period of time at that.

Things would start to get really interesting two years later. I came to the realization that teaching people was a great basis for conducting scientific research. I obtained an incredible amount of information. During the seminars, I ran constant experiments with techniques in search of the best ones. As a result, the lessons have taken on the form of three-day seminars, during which up to 80% of participants enter the phase! Friend, that was no misprint or marketing pitch. There are masses of witnesses. Such results sent me into shock. They were more than I had ever dreamed of, and I had never thought that anything like that was possible. As strange as it may sound, if only half of the group enter the phase after just two days, I begin to worry.

It became the norm that half of the group would come in on the day after the first lesson and report that they had flown out of their bodies from one to several times, rolled out of them, or become conscious while dreaming. Meanwhile, the majority of those people initially believed that the entire undertaking was complete fantasy and that there was no such thing as out-of-body travel! It's simple: if you are not successful, it means that you are doing something wrong. This is the fundamental rule that allows such results to be achieved.

Don't worry, friend, it's not necessary at all for you to go to my School in order to have access to the best techniques and technologies. They're all in this book. Simply attentively complete what is proscribed in the chapters on techniques.

Case Studies

December 2008

I woke up during a daytime nap. While still in a drowsy state, I tried to roll out of my body and fly up into the air, but nothing happened. However, I felt that I was in a state very close to that of the phase. I tried forced falling asleep, and then felt lapses of consciousness, during which images flickered before my eyes. A few seconds later, I decided to try separating from my body again. Meanwhile, I knew that if that didn't work, I could switch to observing images, as they were already there. However, that turned out not to be necessary, as I was easily able to simply get up out of my body. My vision immediately came to me. I was quickly able to make the state that I was in extremely realistic by palpating and peering at objects around me. I also managed to quickly palpate my body, all the while creating and amplifying vibrations in order to cement myself in a deep phase.

While I had a clearly-formulated plan of action regarding studying the phase, I had already re-thrashed its details several times that week. At that moment, I really just wanted to use the phase for my own personal enjoyment, and do something I was looking forward to for a while. At one of my seminars about a week before, I had told my students about how it was possible to go for a walk among dinosaurs. A desire to do so now burned within me, as I had not done anything of the sort for a long time. So I scrapped my previous plan of action, closed my eyes, and concentrated my attention on the Tyrannosaurus rex. I then felt the sensation of movement. The translocation took longer than usual. This was normal for such a situation, because it was simply psychologically difficult to believe one would see dinosaurs, even though I had succeeded in doing so many times before. The rational brain

tends to have difficulties with things like encountering dinosaurs.

I nevertheless managed to get myself together and concentrate my attention. Then, I landed on something soft. It was a patch of moss in the forest. I began to scrutinize the moss and palpate it with my hands. Vision almost immediately came to me, and became incredibly sharp. I crouched on all fours and stared for a while at everything right in front of me - mainly small twigs of various shapes and decayed leaves. There were also all kinds of insects crawling around.

I then focused my attention on my own feelings and perceptions. I was still wearing the same t-shirt and shorts that I had fallen asleep in. My body itself seemed unusually pale. However, I was most surprised at how hard it was to breathe. Not only was the air saturated with indescribably-repugnant odors, it also turned out to be quite hot and humid. Trying to breathe in only through my nose made me dizzy. Meanwhile, the air was so hot that breathing in through my mouth hurt my throat. In the end, I decided to breathe in through my mouth, and was able to banish the pain.

I turned my attention to my surroundings. There was forest all around. Very little sun made it through the canopy. The trees were very tall, and had long straight trunks. There were plants all around that looked like ferns, but they were nearly my height. I had found myself in a small clearing without trees. The whole place was filled with sounds that were unnatural for a forest. Instead of birds chirping, I heard whistling and croaking. I heard roaring from time to time coming from somewhere in the distance. I kept hearing crackling and then something crashing to the ground. I could hear a lot of rustling and dull thuds coming from somewhere behind the bushes about thirty yards away from me. I immediately understood that that's where my objective was.

By the time I decided to head for my dinosaur, I was already itching from constant attacks by exotic insects of all colors and sizes, both terrestrial and airborne. While heading for the target, I all the while scrutinized my arms and the leaves that I had ripped off with my hands. I intentionally made right for the tree trunks ahead. I kept special tabs on the hyper-realism of the experience, as this was the most important factor here. The vibrations didn't die down one bit, as I constantly kept them going right from the start.

I went up to the bushes and cautiously peered through them. There was a stream flanked by a muddy bank, from which an enormous patch of horsetail shot up. My objective was wading right in the middle of the stream, I almost shouted out in ecstasy at the sight of it. I kept quiet only out of a desire to not attract its attention. That could have ruined everything. I tried to avoid drawing its attention not so much because I was somewhat afraid, but more out of a desire to simply watch this magnificent creature from the side, and feast my eyes on its beauty.

I had already seen a T. rex at least five times before, but this one was much larger than all of the previous ones. Even the the color of its skin was different - slightly darker and with fewer spots. For some reason, this one seemed to be a female. The giant paused at some point, apparently reacting to me. I immediately returned my attention to peering at the leaves and the insects on them, so as not to interfere in the situation with the dinosaur, and also remain in a deep phase.

I was quite afraid that this phase might not be sufficient for more sensations - and so instead of sticking it out, I quickly ran up behind the T. rex. It immediately turned in my direction, but I concentrated as much as I could on the thought that it would see me as a friend and not a foe. Risking the phase, I even stopped in order to program the situation. Its huge head looked at me for several more seconds, and then calmly bent down. It seems that it had a victim there.

I ran up to its massive tail. I quickly peered at it up close, and then moved to its face. I was meanwhile in a panic over the phase and its depth, and so made great effort to amplify the vibrations I was feeling. Also, I petted the reptile the whole time, for now moving my hands down its side, and stepping into the

cool water up to my ankles. Everything was already so extraordinary, and I didn't want to be ejected into reality by making a stupid move. Fear of the monster had already completely subsided, but I started to grow a little concerned over the great depth of this phase. The unwholesome idea of staying there forever suddenly came over me. However, the instinct of self-preservation kept me to my senses.

Pulling up the reptile's massive and muscular frame, I got up to the front of it. I had not seen tyrannosauruses up so close that often before, so I was a bit amused by how helplessness its forearms appeared, almost like puny unwebbed flippers (Tyrannosauruses only have two clawed limbs). They are generally considered to be vestigial, but this reptile was clearly using them to help itself to the carcass of another big lizard, holding it up. In turn, the prey seemed to be quite ugly and bony. Its innards were hanging out of the large jaws of the dining reptile. I squatted down just a yard away from the dinosaur's muzzle and watched the scene. It didn't pay me any attention, even when I grabbed the gnarled leg of its victim (it looked like a chicken-leg, but a hundred times larger), and threw it aside. The T. Rex, still ignoring me, raised its head and went straight for the delicacy. Its movement seemed to require a lot of effort, and all the muscles of its haunches simply pushed forward when exerted. I could see that the beast was incredibly strong.

After going halfway towards its prize and scanning its surroundings, the lizard turned again to the carcass. It began to go at it again. I had already made up my mind to feed him by hand, but then some kind of alarm went off. Quickly realizing that it was coming from outside the window in the physical world, I immediately dunked my head underwater in order to get rid of that sound by programming the qualities of the space around. It was indeed quieter underwater, but the alarm was still audible. While observing the pebbles at the bottom of the clear water, I plugged my ears with my fingers. The sound became even quieter. Employing the straining the brain technique made the vibrations still stronger, creating a noise that I began to listen in to. The alarm sound went away. I surfaced, took my fingers out of my ears, and then it occurred to me that it could have been a car alarm. "And what if that was from my car?" - I thought. Cursing all earthly matters, I recalled my body in order to return back into it. And it was only just upon feeling the physical body that I remembered that my car had already been at the mechanic's for several days now... I heard the alarm again, but it wasn't coming from my car. And so, there was no point in cutting the phase experience short. I tried to get back into the phase once again, but the wail of the alarm did not stop, and so all of my attempts to return to the phase were in vain.

Extremely Important Advice

Order of Actions to Take

And so, friend, you've decided to change your world, and come to know its true expanse and possibilities. To that end, you'll need to know the order of actions to take. Let me state upfront that I'm not proposing anything difficult or laborious. Everything is simple enough, especially when done correctly and exactly.

First, you should try to leave your body with your conscious awareness using indirect techniques. Concentrate all of your initial efforts on reading their descriptions and attempt them again and again until they work. Do not try direct techniques under any circumstances.

Second, as soon as you are able to leave your body, immediately learn the techniques for deepening and maintaining the phase. You will only need to make several attempts before you have mastered these them.

Third, upon having learned to deepen and stay in the phase, master the techniques for translocation and finding objects. This may take a little more time to learn than deepening or maintaining the phase.

Fourth, after having mastered all of the necessary skills, you can then create and implement a personal plan of action for yourself that takes the practical applications of the phenomenon into account.

Fifth, once phase entry becomes stable and occurs at least twice a week, you can also occasionally try direct techniques. But don't do them in a way that overlaps with indirect techniques - that is, don't perform both direct and indirect techniques on the same day.

Of course, this proscribed order of actions to be taken is aimed at achieving total mastery, which is possible only upon consistent practice and application of the phenomenon. Meanwhile, the emotional satisfaction will come much sooner. If you have never had a phase experience before, then even a first, clumsy experience will become a starting point on your road to development, and strike at the core of your conscious awareness.

The Biggest Mistake

If you veer off the path I have shown you, you'll be either completely depriving yourself of a rewarding experience, or at least making such an experience a very rare event. I often have to fight with one very strange aspect of human psychology: the desire to do things in one's own way in a field that one knows nothing about. I've done nearly everything I can: I've tested and described everything exactly, you can be quite sure that it will work. But then I'll go to talk with another practitioner, and it suddenly turns out that nothing is working for him. At least, that's what he says.

But once he starts to tell you what he did and how he did it, you immediately hear that he did exactly what you've told him dozens of times not to do. It turns out that he's done everything backwards. And if steps were taken in the right direction, then everything was done half-way, the wrong way, or no way, and the most fundamental elements were given no more than a passing try. Of course, it doesn't always turn out like that. It only does when someone is having problems with his practice. If there are no problems, that means that he's doing everything just as he was told.

And so, friend, I beg you to follow all of the instructions exactly. You're guaranteed to get a result. The more correctly you perform the techniques, the quicker the results will come. Some people get results during their first attempts.

But let's take a look at the most common mistake. I've already mentioned more than once here that one's practice should start only from the indirect techniques, that is techniques performed upon awakening. I've taught this phenomenon to thousands of people personally, and to a countless number through my books. I'm not saying that that's where you need to start just to have something to say. Indirect techniques are simply the easiest and most effective ones. For some reason, every second student will get some irresistible urge to buck my arguments and start from the hardest techniques: the direct ones, which are performed without accompanying sleep.

They usually tell me that direct techniques deliver more controllability. Yes, they do. And therein lies the problem. That's exactly why novices are unsuccessful with them, because beginners try to control them. In the section on direct techniques, you'll learn how they need to be performed in the opposite way - it is necessary to deliberately give up control over them and your conscious awareness for a certain period of time. And this is much more difficult than awakening and then entering the phase

within a few moments.

Based on outward appearances, direct techniques seem preferable, which in and of itself draws people to them. However, indirect techniques need to be mastered first before trying anything else. Friend, such a desire will surely arise within you as well. But keep one thing in mind: indirect techniques work for everyone, while direct techniques are fraught with difficulty, even for those with much experience, let alone for a novice who has yet to learn the phenomenon from the inside out.

Starting from direct techniques is the same as walking into a weight-room for the first time in your life and trying to bench-press 500 pounds. No sane person would even think about doing that. It's simply unrealistic. It's first necessary to train for a certain period of time, which requires starting out from light weights. If the bench-press is a clear analogy, then direct techniques are a very near equivalent to those 400 pounds - lifting them would obviously be possible only after spending months working out, and require an incredible amount of strength. Yet the phase can be yours in literally a couple of days...

Yes, some people do have a predisposition for direct techniques, especially women. But whenever I talk about such predisposition, almost everyone thinks that I'm talking about them. You can forget about it. First learn what kind of phenomenon this is by performing specific actions upon awakening, and then - and only then - start experiments with direct techniques.

What's more, a lot of people may think that if they try both direct and indirect techniques simultaneously, then they will get, for example, guaranteed practice upon awakening, and sure practice with direct techniques before falling asleep. I'm afraid I'll have to disappoint you, and even warn you. You are not a bottomless well of energy and strength. If you've been exhausting yourself with direct techniques all evening, then you'll have no energy or strength left to do anything correctly or effectively upon awakening. Based on my substantial observational data, I can categorically state that such an approach decreases the probability of having a successful experience by 50 to 80 percent.

The situation is even more ridiculous when a person attempting direct techniques has already suffered a fiasco with indirect techniques due to making mistakes, after having worked on them for say several weeks. I would like to emphasize that such a fiasco is possible only in the face of major mistakes and misunderstandings. And so, having tripped up over what is easiest, the unfortunate practitioner decides to move on to direct techniques - the hardest ones. Where's the logic? Being unable to do the easiest things, do you think that you will suddenly be able to do the hardest things? Now really? It's just the other way around! If you are still unable to take your conscious awareness out of your body upon awakening, then the one thing you have left to consider is becoming conscious while dreaming - but don't even think about direct techniques.

And so don't fiddle around, put all of your effort from the beginning into actions performed upon awakening - into the universal indirect techniques.

(Sadly, even after this being emphasized so much, a significant proportion of readers will nevertheless throw these warnings out the window and begin to torture themselves with direct techniques...)

Incomplete Performance of the Techniques

Another widespread problem is incomplete performance of the techniques. No less than 75% of practitioners who are learning using my techniques suffer from this. It's interesting to note that 75% of them do so deliberately. Friend, you'll see later on that you need not perform superhuman feats in order to achieve the phase state. As far as the indirect techniques are concerned, you just need perform a simple algorithm of actions upon awakening. Just complete everything that you are required to do in full. And perform everything just as it is described.

Let's observe a few examples of incomplete performance of the techniques. We'll start with cycles of indirect techniques - the one universal phase entrance technique-based technology. It entails the completion, upon awakening, of no less than 4 cycles of techniques for a total of 9-15 seconds each, until a technique works. For some reason, many think that the proscribed minimum of 4 cycles does not apply to them. And so they do 1 or 2 cycles.... Like the time at one of my seminars when two men of about the same age sat next to each-other, both in the neighborhood of 45 years old. This was the second session, and they spoke about what they had been doing, and how things were going for them. The first man said that he had started by doing 2 cycles during one attempt, but then seeing as nothing was working, he decided to stop right there, even though I had said the previous afternoon to do 4 cycles. I had repeated it again and again... The second gentleman had also started by doing two cycles and nothing worked for him either. But he then started to do a third cycle, just like I had said to do. Then, one of the techniques worked like a charm during the fourth cycle, and he was able to leave his body. However, if he had done everything like his neighbor in the classroom, then nothing would have happened for him either... I have introduced this example only because I remember it quite well, as two people sitting next to one another sharply contrasted in their approach to what they were told to do.

People also very often forget when performing indirect techniques to first try to separate, and only then do cycles. With direct techniques, people also tend to forget about the free-floating state of mind, though without it there's no point in expecting anything, as I always point out early on.

Sometimes incomplete performance of techniques happens not because of a person's psychology, but out of an inability to complete a task. For example, with indirect techniques, it's very important to awaken without moving. Many are simply unable to keep themselves from moving. However, achieving this only requires practice. Not only that, but many also forget that if they wake up to their body moving, then they should nevertheless still make an attempt at separation. Sure, their odds are lower than usual, but are still quite high.

By and far, we could go on forever about the different ways in which people fail to fully perform techniques. I only wanted to tell you, friend, to try to fully implement all of the techniques. Each sentence and every word in the sections on techniques has been vetted by years of classroom instruction and has much more weight than a cursory glance would imply.

You see, in taking this book into your hands, you may mistakenly assume it be yet another work on some-odd occult or esoteric practice, in which everything is vaguely described and the majority of details are literally left up to the reader. Do not take such an approach to this book under any circumstances. Everything here is already well known, there's no reason to shroud this practice in a cloud of secrecy. You have clear instructions right here in front of you. Just follow them.

Confidence

At nearly every seminar I get to enjoy a different student telling the same funny story. A bewildered student attends the second or third session and relates his experience: the usual story is that he abruptly wakes up in the morning, in a fully conscious state, and starts to try to separate from his body. And nothing happens. He then tries to employ the techniques. Still nothing happens. In a bout of frustration, he then thinks to heck with everything, gives up, and decides to go back to sleep. Then, he gradually starts to realize that his body is lying in a different position than when he woke up. For example, he woke up lying on his back and performed the techniques in that position. But a minute later, it turns out that he's lying on his stomach! All the while he has sure as day not moved at all physically.

What does all this mean? Friend, if you're going to doubt whether or not any of this will work for you, then even when you are in the phase, you may simply be unable to get out of bed, which is what needs

to be done in such a situation. Any doubt will keep you in your body, and peg you to it.

And just the opposite, in most cases, especially when it comes to indirect techniques, it is sufficient to simply be confident and completely certain that you're going to get with it and just do it! I'm not trying to psych you up, and I'm not exaggerating. That's exactly how it is. Sometimes it is enough simply to want it, to believe in it, and to act.

Over the course of several months, I conducted a study at each seminar on the effect of confidence on effectiveness. It turned out that 90% of those who get results do everything confidently, knowing that they will be successful in either the current attempt or a following one. It also turned out that 90% of those who were still unable to achieve anything were making their attempts without confidence, without belief in themselves or in their ability to enter the phase. Draw your own conclusions, my friend.

In this book, you'll read about a large number of experiences, not only those of my own, but also those of other practitioners. This should bolster your confidence so that you'll go on and do it.

Determination

It may have seemed funny to you to compare such a powerful practice to weight lifting, but sport has more in common with it than first meets the eye. Here's another example: in soccer, the best forward will demonstrate two important qualities more than any other: wanting to score, and setting his sights on the goal. When you make attempts to exit the body, your actions should be very similar in approach.

What I have in mind, friend, are situations when you can't just rest on your laurels, but have to keep pushing on further and harder. You need to realize that success lies in your hands, and not in what somebody else does for you. You need to firmly channel all of your efforts, aiming them only at a single goal - the phase!

This means that you should use each and every favorable opportunity when practicing, taking advantage of it to achieve more and more success. For example, if something suddenly starts to work when performing indirect techniques, you should pursue it through to the end, trying to seize every chance you get. The above seems obvious enough, but many nevertheless stop at the critical moment and try to watch what happens next, or switch to another technique, not seizing the opportunity at hand. You should never allow this to happen. You can't just bounce back and forth. You have to march straight ahead.

Motivation

If you have already encountered the out-of-body phenomenon (the phase) in your life, then you already know how great it is and you hardly need any more motivation than the desire to do it again. But if you do not have any experience, then you, my friend, must first either try to understand the incredible essence of the phenomenon, or read in detail about its practical side.

The fact is that if you are going to do this just because it's something new to try and then see what happens, it's possible that you won't get any results. You have to really want it. When this desire inside you becomes deep and intense, your results will be much, much better. Moreover, it will often happen spontaneously without any intention on your part - that's how strong the power of desire and intention is!

Time and Effectiveness

Friend, you might be quite surprised to hear this, but I always caution people who say enthusiastically that this is all so wonderful that they would be willing to spend at least a month on having their first experience, or even up to six months to a year on just trying to experience it once. I then caution them, as with the right actions you need only make several attempts, all of which you can do in one day...

Yes, this is not as easy as a imagining or picturing something, swallowing a pill, or smoking dope. Here, making attempts and performing techniques are necessary. Sometimes, a lot of attempts. But, having done everything right, you'll get results quickly enough.

Just remember one simple thing: if you do indirect techniques every day over the course of a week and still get no results - then you're doing something wrong. It is also necessary to read more in-depth about the techniques and try to figure out what your mistakes are. Believe me, even after you are already able to enter the phase, you will still make a large number of mistakes. On average, a novice will make 7 to 10 typical mistakes during each of his initial attempts... So study the techniques carefully, and analyze each one of your actions.

All in all, obtaining results using indirect techniques normally requires about 5 attempts, and up to 20 attempts when serious errors are being made. When it comes to dream consciousness, it can take from 1 to 20 days to get results. If you have mastered the indirect techniques, then direct techniques (those performed without first falling asleep) will begin to work after another 5 to 30 attempts. However, the direct techniques may be much harder to pull off. They may turn out to be impracticable if you do not understand the essence of the free-floating state of mind.

The main thing is to make regular attempts. It is only a question of making attempts and the quality of your attempts. Where there are attempts, there are results. It's that simple, and always has been.

Finding a Happy Medium between the Practice and Everyday Life

I am often asked the same question over and over again: seeing as the phase world is so wonderful and offers such fantastic possibilities, does the desire ever occur to remain there, or just neglect real life? I always answer in the same way: your practice itself will not be so wonderful if there are problems in your life - each of these two worlds enriches the other; when things are going well both here and there, the effect is increased many times over. And that's truly the case. Whether you like it or not, you will still have to deal with real life. You spend a large part of your life there; it's not worth messing up.

Few people know that such words are not mere philosophizing. They're experience speaking. Indeed, at one time, while still a youth who had just encountered the phenomenon of the phase for the first time, I got carried away. My day-to-day life fell apart in a real way, in every possible aspect. And the more it fell apart, the less I wanted to return there. Compounding problems unbalanced my life and this had a strong effect on my general well-being. At one critical moment not even the phase could redeem me, and so I transformed my life. I began to pay attention to the physical world, and to my welfare in it, by applying the power of the phase itself to that end... Gradually, I became successful, both here and there. And these two worlds genuinely started to enrich each other, making me doubly - no, thrice happier.

Having gone on and lived through all this myself, I would now first of all entreat you, my friend, to approach this phenomenon in the same way. Do so and happiness is yours. You must be a master at out-of-body, you must be beautiful, you must be healthy and agile in your physical body, you must be successful in your own endeavors. Happiness is in your hands. And it is multifaceted. There is no sense in polishing only one facet of this diamond. And do not forget that the phase can help you in all of this. Take a brief look at the practical side of the phenomenon and you'll understand this immediately.

Case Studies

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I woke up at about 8:00 am and took a cold shower, but was still unable to get into work mode. I decided to go back to sleep. Given that this would be a good time make attempts to enter the phase, I decided to try make a go of it. However, I wasn't in the mood to try anything but phantom wiggling. Not really expecting anything to come of it, I half-heartedly and monotonously tried to "rock the boat" with one hand. That hand, in turn, quickly yielded and started moving, though initially with little amplitude. Already having practically fallen asleep, I noticed that the amplitude had increased dramatically and my hand began to literally slip out of my body. I decided to monitor the situation more closely, and was able to move my forearm further and further to each side. At some point, I was able to trace a full circle with it. It then occurred to me that there had been a marked change in my sense of bodily perception. Something clearly started to occur. I tried to roll out. That did not work, but vibrations arose upon attempting it. This served as a signal to try more actively to roll out. I tried again - and it worked. Granted, there was some difficulty and sluggishness involved, but it worked.

I rolled out off the bed, but the state was unstable: there were no distinct sensations, and I was drawn back into my body. I began erratically palpating everything. The pull on my body gradually disappeared, and after 5 to 10 seconds my sight started to return. I used it to deepen by peering. That proved to be the decisive factor. The phase became hyper-real.

I remembered right then and there what needed to be tried in this phase, and I began from the most important item - experimenting with translocation. I had wanted to check once again how difficult it was to translocate in space using the door technique. First, I closed the door. I focused my attention on there being an auditorium behind it in which I was to give a lecture. I opened the door, walked into the auditorium, and closed the door once again behind me. I then focused my attention on the other side of the door being the weight-room of the gym that I go to. I opened the door, and looked in to the weight-room. Then, I shut the door and opened it again - the weight-room was still there. I went into it and closed the door behind me. I then focused on deep outer-space being behind the door. I opened the door, which led into the hallway that would have been there if I were really in the weight-room. I closed the door and concentrated even harder on outer-space being behind it. I started to open the door, but something seemed to be holding it back from the other side. I had to use force to get the door to budge. After that, it opened all the way easily. At that point, I noticed that the phase space began to blur. However, I managed to concentrate and restore its realism by straining the brain. Behind the door was deep outer-space.

I stood at the entrance to the weight room, and literally a step in front of me was endless expanse without beginning or end. I could breathe freely. An icy draft came in through the door. Experiments have shown that unless one is simply going from one room into another, translocating using doors is one of the more difficult methods. Such difficulty is probably only due to the internal psychological blocks that people have. While standing and analyzing what was happening, I was sucked into a stencil. The only thing that I could do at that very moment was grab at the door handle, which I did almost automatically.

I then felt myself lying in my body. However, my hand was clearly still grasping the door handle. I began moving the phantom hand on every plane, and soon felt that I would be able to separate. I easily rolled out and found myself in my room.

I quickly brought the state to a level of hyperrealism through peering interspersed with palpation. Realizing that I had already achieved my primary objectives, I gave in to a desire to meet with a girl

whom I had not seen for a while, but still had feelings for. I went to the bathroom door, and opened it without a shred of doubt that she would be on the other side. And that's just how it happened. I opened the door and saw behind her the interior of my old apartment where she used to visit me. I had of course hoped to have seen her naked in the bathtub, but this scenario was not bad at all.

She was sitting on the couch and looking out the window. I felt that she understood that I was close-by. I went up and sat down on the floor next to her. I cuddled up to and started being affectionate with her. Thanks to the hyper-realism of the experience, the sensations were incredibly intense and amazing. Simply stroking her skirt and jacket was a stunning experience, as it once was in reality. It was extremely pleasant to feel her soft and warm body under her clothes, pantyhose, and knee-high stockings.

Once I brought my hand to her head and began taking her hair away from her face, she turned toward me and smiled. After seeing the gaze of those same very eyes and that same smile, there was nothing I could do in response but smile. I continued to move my hands over her face, head, and body in order to maintain the phase. Her eyes were sad, her smile seemed to be amid tears. But all the while, her expression was more open and sincere than it had ever been in reality.

She also started to smooth my face and hands. She then came to ask me how I was doing and what I had been up to. Understanding that such communication was only a formality of secondary importance in the phase, I answered only in monosyllables, all the while enjoying the fact that I was next to her, could feel her touch, see her eyes, and hear her painfully familiar voice. Surprisingly, I was not overwhelmed by the unbridled sexual instincts that usually arise when contacting the opposite sex in phase.

After spending some more time with her, I decided that it was time to bring the meeting to a close, as I could see her another time. Before me still remained the task of entering and exiting my body multiple times. Practicing that skill had been a part of my preliminary plan of action.

I intentionally returned to my body and immediately began trying to exit it. I was easily able to roll out. I returned back to my body, and then rolled out of it again. However, my connection to reality greatly increased after that last return, and it took a fair amount of effort to literally fly out of my body. I would also have to employ the technique of forced falling asleep.

Having found myself floating once again in the center of the room, I clearly understood that there was no point in returning back again to the body. Without even bothering to strengthen the phase through deepening, I nevertheless intentionally rushed back to my body in order to discover the limit of my own capabilities, and further refine my skill at exiting the body. Caught in a stencil, I was at first barely able to move, but then I was seized by a wave of awakening. I switched to forced falling asleep, and then on to observing images when forced sleep did not work. No images appeared. I again began to try to divide, but then arose the feeling of having fully awakened.

I started trying to move my hands down along my body and back. Phantom movement arose after several seconds, and my consciousness immediately submerged deeply, sinking away from the outside world. I focused even more on movement, and it occurred even further. I started to try to get up. I was able to, but very sluggishly. My body seemed to be several times heavier than it really was. Any relaxation on my part immediately nailed me back to the stencil. At some point I managed to completely separate, and found myself next to the bed. I tried chaotically to use all available deepening techniques, but nothing helped, and I was returned to my body. I was done for that session.

Chapter 2

Entering the Out-of-Body State

Now, the teachings of Ultimate Yoga. The time has come to learn what it is in practice. The time has come to put an end to idle talk, and to proceed to open the doors to a parallel world.

Once again, dear friend, I would like to note that all of the information in this book concerning techniques is not merely some rough description of hypothetical exercises, but constitutes specific instructions that must be fulfilled to the letter. This especially applies to this part of the book. Do not reproach the techniques or question the author's competence if you have been doing everything haphazardly or unpedantically. You will be hardly likely to achieve anything in that way. If it is written here that something needs to be done, it means just that - there's no way around it. If it is written that you shouldn't do something, then don't do it - such an admonition is not meant as a literary device, but is for your own good, no matter how it may come off.

Moreover, everything is described in a way meant to be taken at face value. There is no need to read between the lines. Please keep in mind that the author didn't just make all of this up two months ago. He perfected it over ten years on thousands of people, and knows exactly what you need and don't need to do.

Indirect Techniques

The Concept of Indirect Techniques

Genuine practice of phase entrance is best begun with the easiest, most accessible methods: indirect techniques, which are conscious actions performed upon awakening from sleep. Some critics incorrectly assume that indirect techniques are not ideal, and prefer to start with direct techniques. However, doing so provides no guarantee for success and results in a large amount of wasted time and effort. Starting practice with indirect techniques guarantees entrance into the phase.

A specific universal technique that suits every practitioner is a myth since individuals differ widely in personality, psychology, and learning speed. However, there is a relatively easy universal algorithm, or procedure, that accounts for the characteristics of each person and allows for the most rational, effective way to attain the initial phase entrances. This algorithm encompasses cyclic practicing of the indirect techniques covered in this chapter. Without exception, these techniques - despite their varying degrees of difficulty - are suitable for every practitioner who wishes to experience the phase.

Results can be expected immediately following the first few attempts; however, to achieve measurable results, an average of five daily, conscious attempts must be made. Making more than five attempts over the course of a day is fine, too. There is nothing difficult to understand about performing the techniques since they are clearly laid out and based on real internal processes.

In order to ensure that one's efforts are most fruitful and productive, we are going to individually examine each step and principle behind the actions in great detail. Let us start from a description of the techniques themselves, which will actually apply practically just as much to direct techniques as to indirect techniques; as they only differ in character and length of application.

There are plenty of techniques, so after practicing all of the indirect techniques presented in this chapter, a practitioner should be able to choose three or four of the most straightforward, individually effective methods.

Separation techniques will be examined later. They are completely different from usual techniques, which only bring one into the phase, but do not necessarily themselves lead to separation from the body. It is often also necessary to know how to stop perceiving one's physical body after employing these techniques.

It is necessary to understand when to employ these techniques, and the importance of waking from sleep without opening the eyes or moving the body. Attempting to enter the phase immediately upon awakening must be learned and practiced to mastery since it constitutes the main barrier to successful practice.

After examining the peripheral information surrounding indirect techniques, the cycles of indirect techniques will be examined, including what there are, how they work, and how they are best used. Successful phase entrance is the direct result of performing these cycles. However, there are exceptions, and it is not completely necessary to proceed with these cycles if one's own mind somehow hints what exactly one should start from, which we will also examine separately.

Indirect techniques will definitely work if practiced consistently and as described. In the majority of cases, making several concentrated attempts upon awakening without movement is sufficient enough to produce results. It may take a lot of time and effort to achieve phase entrance, so practitioners who set goals and work diligently will be presented with a crown of success.

Attempts are important in large measure not only for the final result, but also for the process itself. During practice, the practitioner independently learns and solves issues that may not have been understood in the guidebook. Other times, the practitioner will encounter situations that have never been described at all. It's impossible to prepare a student for every possible scenario, so as a practitioner moves deeper into practice, a unique, individual perspective and portfolio of experiences develops, which will certainly prove useful in the future. Until then, diligent practice of the information presented in this book will ready a practitioner for that personal frontier.

Actions in practice require strict attention. Study the techniques and selects those that work best. Set the goal of consistent, conscious waking without movement. Make an objective of performing cycles of indirect techniques while waking up, day in and day out. With such a clear course of action, the practitioner should never defocus his attention or dissipate his energy on other related actions, like, for

example, on direct techniques for entering the phase. If the indirect techniques do not work in the course of several days, continue trying. The latest results occur in a matter of weeks, not months or years, like some sources maintain. Goals are meant to be stubbornly pursued, step-by-step, firmly, and diligently.

If no results occur after 10 to 20 days, it is better to cease practice for a week and take a rest, and then return with a fresh resolve to master the practice. Interestingly enough, it is exactly during such a break that spontaneous entrances into the phase through the most diverse methods occur.

If success is still elusive even after 1 to 2 months of trying, then a thorough analysis of the regimen should be conducted to root out any obvious mistakes or deficiencies. If overcoming them proves difficult or impossible, switching over to direct techniques is not recommended since they prove much more difficult than indirect techniques. Instead, techniques for entering the phase through conscious dreaming should be practiced.

It is also not worth skipping over problematic areas and trying to make up for mistakes by expending even more effort. For example, ignoring the precondition of awakening without moving will prove fruitless. Bypassing this requirement works for very few people. Facing every problem head-on and working hard to break through will be richly rewarded with an unforgettable, treasured experiences.

The Best Time to Practice

The best way to implement indirect techniques is by the deferred method. The aim of the method is to interrupt a sleep cycle during its final stage and then disrupt it again after falling back to sleep, which makes sleep light during the rest of the sleep cycle. Sleep accompanied by frequent interruptions can be put to productive uses.

For example, if a practitioner (let's call him Jack) goes to sleep at midnight, then Jack should set an alarm for 6 o'clock in the morning. Upon awakening, Jack should engage in some sort of physical activity, like going to the bathroom, getting a drink of water, or reading a few pages of this book. Afterward, Jack should go back to bed thinking about how, within the next two to four hours, he will wake up multiple times and make an attempt to enter the phase during each awakening.

If Jack goes to bed earlier, then his alarm clock should be set back by that amount of time, since six hours of initial sleep is the optimal length of time. If Jack sleeps less than six hours, then the second half of his night's sleep will be too deep. If Jack sleeps longer than six hours, then there will be little time remaining for attempts, or Jack may not even be able to fall asleep.

If a practitioner naturally wakes up in a forceful manner, it will be difficult to regain sleep. Thus, it will not be necessary for the practitioner to get out of bed with the aid of an alarm. The practitioner should attempt to go right back to sleep.

Naturally, the deferred method is most applicable in cases where it is possible to sleep as long as a practitioner desires, without having to wake up early. Not everyone enjoys such luxury on a daily basis, but nearly everyone has days off when time may be set aside to practice the deferred method.

The second most effective time to practice indirect techniques is after awakening from a daytime nap. Once again, this type of sleep will be light and short, which provides the body needed rest while allowing memory and intention to be kept intact through the moment of awakening. Again, not everyone has the luxury of taking daytime naps, but if such a chance arises, then it would be very beneficial to take advantage of the opportunity.

Another most effective window of time for entering the phase is ordinary morning awakening. This

generally occurs during light slumber following a full night's sleep.

Nighttime awakenings are the least effective times for phase experimentation because the brain still requires a lot of deep sleep at this time. Awakening at night, the mind is quite weak and hardly capable of any effort. Even if some results are observed, awakening often ends with quickly falling back asleep. This is not to say that normal practice of the phase cannot occur at night; it just won't be as effective as at other times. The nighttime option is best for those who lack an opportunity to use other windows of time for practicing the phase.

Understand that we awaken at night every 90 minutes, which is why a minimum of four awakenings is almost guaranteed when sleeping, even for just six hours. When the practitioner knows about this and strives to seize those moments, with time he will actually seize them and take advantage of them.

Conscious Awakening

Conscious awakening is waking up with a particular thought in mind; ideally, a thought about indirect techniques. In order to start using indirect techniques upon awakening, it is not sufficient to have a cursory knowledge of the techniques to be used when waking. Due to the peculiarities of the human mind and its habits, it is not always easy when waking to recall any particular motive or idea. The goal of conscious awakening is to practice instant action without being idle after waking up.

The reasons why people are unable to remember practicing the phase upon awakening are: not being in the habit of immediately doing anything upon awakening, a desire to sleep longer, a desire to go to the bathroom, being thirsty, a desire to suddenly start solving day-to-day problems, and so on.

Conscious awakening with the intent of attempting an indirect technique should be a practitioner's primary goal, which should be pursued at every cost. The speed at which the phase is learned and experienced depends on this.

There are several effective tricks to learning conscious awakening:

Intention upon falling asleep: This is the very important to successfully achieving conscious awakening. A very clear scientific fact has been proven by somnologists (scientists who study sleep): upon awakening, people usually think about what they had been thinking about before falling asleep. This phenomenon is easy to observe if the sleeper is experience a serious life problem; they fall asleep with the problem and wake with it. So, in a case like this, if difficulties at the front of the mind are replaced with a desire to practice the phase, this will produce the desired effect. It is not necessary to think solely about conscious awakening while falling asleep. It is sufficient to simply affirm the intention clearly and distinctly, even state the intention out loud. Practicing these types of conscious actions while entering sleep will do much to promote the success of indirect techniques upon awakening.

General intent: The more clearly a practitioner concentrates on the importance and necessity of waking up and immediately remembering to practice the techniques, the more solid the intent will become, and the more likely the process will fulfill its role and actually lead to results.

Creating motivation: The greater the desire to enter into the phase to accomplish a goal there, the quicker successful conscious awakening is achieved. Motivation is be created by a great desire to do or experience something in the phase. In general, previous visits to the phase are great motivation, but an uninitiated person does not know it and will need something to which they can relate. For some, this could be a childhood dream of flying to Mars, for others it could be the opportunity to see a loved one who has passed away, for another it could be the chance to obtain specific information, or influence the course of a physical illness, and so forth.

The best moment for conscious awakening is while exiting a dream. This is the most effective and productive time to attempt separation or performing the techniques. At this moment, physical awareness of the body is at a minimum. Awareness at the very end of a dream often occurs after nightmares, painful experiences in the dream, falling dreams – any dream that causes a sudden awakening.

With time, one should develop a reflex that enables one to perform planned actions at the moment of awakening, but when consciousness itself has not yet had time to return. This type of reflex is highly beneficial to seizing the most fruitful of opportunities to enter the phase.

Awakening Without Moving

Alongside remembering the phase immediately upon waking, another important requirement is awakening without moving, which is difficult since many people wake up and move. Upon awakening, scratching, stretching, opening the eyes, and listening to real sounds should be avoided. Any real movement or perception will very quickly disintegrate the intermediate state and introduce reality, the activation of the mind and its connection to the sensory organs.

At first, awakening without moving seems difficult or even impossible. However, it has been proven that this is remedied for through active attempts and the desire to achieve set goals. People often claim that they cannot awaken without moving, that it's an impossible experience. However, after several attempts, it will happen, and it will occur more and more frequently with practice.

Thus, if there is difficulty in awakening without movement, do not despair, just keep trying. Sooner or later, the body will yield to the practice, and everything will happen smoothly.

Awakening without moving is very important because, for the majority of people, experiments with the phase are not possible except in the first waking moments where waking without moving sets the stage for successful indirect technique cycles. Often, a practitioner will make 10 unsuccessful attempts and move while awakening. Once the practitioner learns to consistently wake calmly and gradually, success quickly follows.

However, if an awakening is conscious, but with movement, that does not mean that the practitioner cannot immediately make an attempt to fall into the phase. Any opportunity to practice while waking should not be wasted. It must only be kept in mind that one must first neutralize the effects of the movement in order to once again fall into an intermediate state. In the case of movement, it is extremely helpful to begin practice with forced falling asleep. Listening in also works well, as does observing images.

Awakening without movement, despite all its importance, is not a goal in and of itself, and also not worth suffering over. When awakening, if there is great discomfort, something itches, a need to swallow arises, or any manner of natural reflex, it is better to deal with it and then act according to practices recommended when movement upon awakening happens.

Not all movements upon awakening are real and, if only for this reason alone, when movement occurs, indirect techniques should follow.

Separation Techniques

Let us begin with a totally shocking fact: during one-third of successful indirect entries into the phase, it is not necessary to perform any specific phase entry techniques, as separation techniques are immediately successful… Conversely, an incorrect understanding of separation techniques may lead to

undesirable consequences. It is possible for a practitioner to enter the phase state and be unable to separate from the body. Therefore, it is very important to understand how separation techniques work since they are often a key to success.

At times a practitioner may only need to think about separation and it happens. This is a rarity, which explains the existence of a whole series of auxiliary techniques. The most important separation techniques are rolling out, getting up, climbing out, and levitation.

Rolling out

While awakening, attempt to roll over to the edge of the bed or the wall without using any muscles. Don't worry about falling out of bed, hitting the wall, or be concerned with the details of how this technique should feel. Just roll.

Getting up

Upon awakening, attempt to get out of bed without physical exertion. This should be performed in a way that is most comfortable for the practitioner.

Climbing out

While awakening, try to climb out of the body without using any muscles. This technique generally comes to mind when a partial separation has been achieved through the use of other techniques, or one part of the body has completely separated.

Levitation

Upon awakening, attempt to levitate upward, parallel to the bed. While attempting to levitate, do not wonder how it should be accomplished; everyone intuitively knows how to levitate from their experiences in dreams.

Separation techniques are united by a singular idea: nothing should be imagined, movement should be attempted without the use of physical muscles. The techniques produce the same sensations of movement felt in real life. If nothing happens immediately after trying, then the technique is not going to work, though it may deliver results at a later time. A practitioner will instantly be able to recognize if the technique has worked. However, people are often unprepared for the realness of the sensations and think that they are making a physical movement instead of realizing that a part or all of the body has separated. After this unfortunate failure, careful analysis helps to understand what happened and plan for a successful retry.

If separation was incomplete or took place with some difficulty, this is a signal that the technique is being performed correctly. Strength and aggressive effort are required from this point to achieve complete separation. For example, if some movement began and then stopped after having made some progress, then one should go back and move even harder once again in the same direction.

In order to practice separation techniques, lie down with the eyes closed and attempt all of them over the course of several minutes. Separation has likely been accomplished if no muscles twitch or strain

and a sensation of movement occurs. There will be a strong, almost physically palpable internal effort to perform a movement. Naturally, no physical movement actually occurs and the practitioner remains prone and immobile; however, at the right moment, these actions will lead to an easy entrance into the phase.

Primary Techniques

The techniques described below are the simple components of indirect technique cycles. Implementing each technique's description is far from effective. Of the list given below, it behooves the individual practitioner to choose the most comprehensible and interesting techniques, then actively study and apply the instructions for use.

Phantom Wiggling (Movement)

Immediately after waking from sleep, remain motionless, eyes closed. Try to wiggle a part of the body for 3 to 5 seconds, but without using any muscles. If nothing moves during the attempt, try a different technique. If a sensation of wiggling occurs, even in the slightest, continue to employ the technique, striving to increase the range of movement as much as possible. This technique should be performed very aggressively, not passively. As soon as the range of movement nears or exceeds four inches - which may take just several seconds - the following situations may arise: one momentarily finds oneself somehow in the phase, or the wiggled part of the body begins to move freely. The occurrence of movement during practice of this technique allows the practitioner to transition to a separation technique and attempt to leave the body.

While practicing phantom wiggling, strong vibrations may occur, amid which separation may be attempted. Sounds also often arise, allowing the opportunity to practice listening in, which can lead to phase entrance.

The phantom wiggling technique is not meant to produce an imagined movement by a phantom body. The point of the technique is to attempt the movement of a physical body part without using muscular action. That is, the focus should rest upon an internal intention of movement without physical action. When the sensation occurs, it differs little from its real counterpart and is often accompanied by heaviness and resistance. Generally, there is very little range of movement at first, but with concentrated effort the range of movement noticeably increases.

It does not matter which part of the body is used to exercise phantom movement. It may be the whole body or just one finger. Neither is the speed of the movement important. Increased range of perceived movement is the aim of the technique.

To train the technique of phantom wiggling, relax a hand for several minutes while lying down, eyes closed. Then, aggressively envision the following hand movements, without moving any muscles, for two to three minutes each: rotating, up-down, left-right, extending the fingers and drawing the fingers together, clenching and unclenching a fist. No sensations will occur at first. Gradually, the sensation of muscular action will become so apparent that the perceived movement will be indistinguishable from real movement. During the first training attempts, practitioners are often tempted to open their eyes to see if actual movement is occurring – that's how real the sensation feels.

Observing Images

Immediately after waking from sleep, remain motionless, eyes closed. Observe the blank space behind the eyes for 3 to 5 seconds and try to locate recognizable pictures, images, or symbols. If nothing appears during this exercise, the technique should be substituted. If something appears, continue to passively observe the images. Meanwhile, the images will become increasingly realistic, literally enveloping the practitioner. Do not aggressively examine the details of the image, or it will vanish or change. The image should be experienced as a panorama, taking everything in. Observe the images as long as the quality and realism increases. Doing so yields two possible results: the practitioner becomes part of the surroundings, and has achieved the phase, or the image becomes borderline or absolutely realistic, and separation from the physical body is possible.

To train the use of this technique, lie down in the dark, eyes closed, and observe the blackness for several minutes, identifying any specific images that may arise from simple spots or floaters, and then gradually transition to whole pictures, scenes, or scenarios. With practice, this technique is very easy and straightforward. A common mistake made during practice of this technique is when the practitioner aggressively attempts to conjure images versus passively observing what is naturally presented.

Rotation

Immediately after waking from sleep, remain motionless, eyes closed. Imagine the physical body is rotating along an axis for 5 to 10 seconds. If no unusual sensations occur, try another technique. If vibrations occur during rotation or the movement suddenly feels realistic, then continue the rotation technique as long as there is progress in the sensation's development. There are several possible outcomes when rotation is practiced. The imagined rotation is replaced by a very real sensation of rotating along an imagined axis. When this occurs, a practitioner may easily leave the body. The other outcome is the sudden presence of strong vibrations or loud sounds, amid which separation from the body is possible. During rotation, separation has been known to spontaneously occur and the practitioner enters the phase.

To practice rotation, imagine revolving around the head-to-foot axis for several minutes while lying down, eyes closed. It is not necessary to focus on the visual effects of rotation or minute sensations in the body. The key factor is the vestibular sensation that arises from internal rotation. As a rule, many practitioners experience difficulty performing full rotation. One person may be limited to 90 degrees of movement where another experiences 180 degrees. With consistent, correct practice, full 360 degree rotation will occur.

Listening in

Immediately after waking from sleep, remain motionless, eyes closed. Try to listen to noise in your head. Do this for 3 to 5 seconds without moving and without opening the eyes. If nothing happens during this period of time, switch to another technique. If any sounds like buzzing, humming, raving, hissing, whistling, tinkling, or melodies occur, listen attentively. With results, the sound will increase in volume. Listen in as long as there is some dynamism in the volume of the sound. When the sound stops, or the noise becomes loud enough, a separation technique may be attempted. Sometimes, the noise itself throws one into the phase while listening. At a certain stage, sounds may be extremely loud and have even been described as comparable to the roar of a jet-engine.

The action of listening in consists of actively and attentively exploring a sound, the whole of its tonality and range, and how it reacts to the listener.

There is an optional technique known as forced listening in, where it is simply necessary to strongly want to hear noise, and meanwhile make intuitive internal efforts, which, as a rule, are correct. Performed correctly, forced sounds will intensify the same way as those perceived with the standard listening in technique.

In order to practice listening in, lie down in a silent place, eyes closed, and listen for sounds originating in the head. These attempts are usually crowned with success within several minutes of trying, and one starts to hear that noise that absolutely everyone has within. One simply has to know how to tune in to it.

Forced Falling Asleep

Immediately after waking from sleep, remain motionless, eyes closed. Picture a swift, compulsory fall into sleep for 5 to 10 seconds, and then return to wakefulness, followed by an aggressive attempt at separating from the physical body. Generally, after performing this technique, the practitioner's state of mind quickly transitions between different states of brain. Strong vibrations often occur when emerging from this "pseudo-sleep", where the likelihood of separation from the body is increased, accompanied the opportunity to practice other techniques. Resist actually falling asleep during this exercise.

In essence, forced falling asleep is a trick on the mind designed to take advantage of the brain's reflexive responses to actions that immediately induce semi-conscious states that allow easy entrance into the phase. Employing it is especially effective upon an extremely alert awakening, or after a movement is unintentionally made upon awakening.

Forced sleep is quite simple. It requires a cessation of internal dialogue, shifting mental focus away from external stimuli, and a strong desire for a quick reentrance to the sleeping state followed by renewed wakefulness after several seconds. In order to understand how this is done, it is sufficient to recall how one had urgently made oneself fall asleep before, or how one had fallen asleep after having been exhausted, or after a long period of sleep deprivation.

A common mistake in practice occurs when people fall asleep after attempting the technique, forgetting the necessary desire to quickly return to consciousness.

Straining the Brain

Immediately after waking from sleep, remain motionless, eyes closed. Make 2 to 3 squeezes straining the brain. This is known as straining the brain. If nothing happens, try another technique. If vibrations occur during this exercise, try to move the vibrations around the body and amplify them by continuing to strain the brain. The stronger the vibrations, the higher the probability that a separation technique may be applied. Spontaneous separation may occur. While straining the brain, a practitioner may experience the sounds necessary for transitioning to a listening in technique.

The vibrations that arise from straining the brain are very striking. If there is any doubt as to whether the vibrations happened, then most likely a practitioner did not experience them. The vibrations may be described as an intense, painless electrical current moving through or gripping the body. At times, the sensation of a total numbing of the body is experienced.

To practice straining the brain, lie down, eyes closed, and attempt to strain the brain. Do not think about the fact that actually squeezing the brain is impossible. The imagined straining should be spasmodic, rhythmic. Practitioners may strain the entire brain or specific parts of it. During the process, a sensation of pressure or even real strain arises in the brain. With 95% of practitioners, this strain usually occurs

within the first few minutes of exercise. This technique should be committed to memory when training so that it may be instantly recalled and practiced upon awakening from sleep.

Practitioners often make the mistake of unintentionally straining their facial and neck muscles instead of straining the interior of their heads. This error should be avoided at all costs, lest it become a habit that frustrates genuine practice.

Selecting the Right Techniques

The next step to mastering indirect techniques is choosing the right techniques that suit individual predispositions. There is no point in going for one technique or another only because they look interesting and because someone wrote a lot or spoke a lot about them. The choice should be based strictly upon what suits an individual practitioner.

Out of all of the enumerated primary indirect techniques, practically only straining the brain works easily and quickly for 95% of practitioners. All other techniques work immediately for only about 25% to 50% of practitioners during initial training. However, after several training sessions, each technique yields results for 75% of engaged practitioners.

One way or another, every practitioner should identify a certain set of techniques that works best. A set should consist of no less than two techniques. Non-working techniques should not be discarded wholesale by the individual because they afford an opportunity to achieve success through new, previously unresponsive experiences.

To ensure the correct selection of techniques, each should be separately practiced over a period of at least three days. To this end, one should experiment with each of the primary techniques for 2 to 10 minutes before falling asleep, or even during the day. It is good to choose at least one secondary technique practice. This regimen allows a precise determination of the techniques that will yield the best results for the practitioner. During the process of selecting personalized techniques, a practitioner learns and retains the techniques in an intimate, personal way, which positively affects how techniques are used during critical moments.

Remember that priorities and goals change with time, and that a technique that fell flat during initial attempts may unexpectedly prove valuable later on. Be flexible. No set of techniques should be carved in stone. In fact, the set may change several times over the first few weeks as the practitioner discovers what produces the best individual results.

Cycles of Indirect Techniques

1. Testing Separation Techniques within 5 Seconds

A third of successful attempts with indirect techniques yield immediate success upon the attempt of a separation technique due to the fact that the first seconds after waking up are the most useful for entering the phase. The less time that has elapsed after awakening, the better. Conversely, if one lies down expecting something to happen, chances quickly dissipate.

Thus, upon awakening, preferably without first moving, a practitioner should immediately try various separation techniques, like rolling out, getting up, or levitation. If a technique suddenly started to yield results for approximately for 5 seconds, then separation from the body should be attempted. Sometimes inertia, difficulty, or a barrier will arise during a separation attempt. No attention should be given to these problems. Instead, resolve to separate - decidedly and aggressively climb out of the body.

Keep in mind that trying to immediately separate upon awakening is a skill of the utmost importance;

one that is worth honing from the very beginning, never forgotten.

2. The Cycle of Indirect Techniques to Use if One is Unable to Separate

The practitioner should already have chosen a minimum of two primary techniques that suit a practical repertoire. Here is where the techniques are put into action.

In order to give a specific example, we will examine the use of three specific techniques, which should be replaced with a tested and chosen set of techniques. The following operational techniques have been used as examples: observing images, phantom wiggling, and listening in.

After an unsuccessful attempt at separating, the practitioner immediately starts observing the void behind the eyes. If images begin to appear within 3 to 5 seconds, observation should continue without scrutinizing the images in detail, or the image will evaporate. As a result of this action, the image will quickly become more and more realistic and colorful, engulfing the practitioner. If everything comes together correctly, a sudden translocation into the picture will occur, or, when the picture becomes very realistic, attempt to separate from the body. If nothing happens after 3 to 5 seconds, then the practitioner should transition to the technique of phantom wiggling.

For 3 to 5 seconds, the practitioner quickly searches the entire body for a part that can be wiggled. Or, the entire period of time is spent in an attempt to wiggle a specific body part: a finger, hand, or leg. If the desired effect occurs, then the practitioner should continue with the technique and achieve the maximum possible range of movement. During this process, a number of things can happen, including spontaneous separation, a successful separation attempt, free movement of the wiggled part, or the presence of sound or vibrations. All of these events are of great advantage. If nothing wiggles over the course of 3 to 5 seconds, then the practitioner should move on to listening in.

The practitioner should try to detect an internal sound. If the sound is there, listen and try to amplify it. As a result, the noise may grow into a roar and spontaneous separation will occur, separating through the use of a technique will be possible, or vibrations will occur. If no noise occurs over the course of 3 to 5 seconds, then the entire cycle should be repeated.

It is beneficial to examine the reason behind the use of a set of three indirect techniques. This is motivated by the fact that the body often reacts to techniques in very peculiar ways. With one person, a technique may work one day and not work on another day, which is why if only one technique is used, even a very good technique that works often, a practitioner can miss out on a lot of different experience through the lack of variety in practice. Thus, a practical repertoire should consist of several techniques.

3. Repeating the Cycle of Indirect Techniques

If the first cycle of 3 techniques does not yield any clear results, this does not mean that all is lost. Even if the techniques do not work, they still draw the practitioner closer to the phase state and it is simply necessary to continue using the techniques by again observing pictures, phantom wiggling, and listening in – and repeating this process at least three times.

Having performed one cycle of techniques, one can easily go on to doing a second cycle, a third one, a fourth one, and so on. It is quite probable that during one of these cycles, a technique will suddenly prove itself, even though it had not been working at all just a few seconds beforehand.

A serious practitioner should commit to a minimum of 4 cycles. The problem lies in the fact that it is psychologically difficult to do something that has shown itself not to work, and one may give up taking further action, even though one could be at the cusp of falling into the phase.

4. Falling Asleep with the Possibility of Trying Again

If a practitioner is unable to enter the phase after performing cycles and attempts to separate, or even if everything worked out, it is still better to go back to sleep to facilitate subsequent attempts. Again, it is very important to go to sleep with a clearly defined intention of actually performing the cycles upon awakening. Such intention vastly increases the probability that the next attempt will occur soon.

Even if only a few attempts are made accompanied by decided and concentrated effort, then the four steps described in the algorithm will undoubtedly produce entrance into the phase.

In order to more effectively use the system of indirect cycles, it is necessary to discuss what to do if one technique works and progress ceases during the cycle and phase entry does not occur.

First, understand that if a technique has begun to work, only lack of experience and skill will prevent the phase.

Second, barriers are overcome by temporarily switching to other techniques. Let us suppose that noise arising when listening in grows louder and louder and then peaks in volume. It would surely be beneficial to switch to forced falling asleep or observing images for several seconds, and then return to listening in. The sound may then become much louder and provide an opportunity to proceed with the technique. Sometimes, it makes sense to break off several times into various techniques and then return to the primary technique that yielded some results.

It is often possible to simultaneously perform two or even three techniques and experience no negative effect to results. It is also normal and natural to skip around from technique to technique, deviating from a specific plan of action.

During initial attempts at using cycles of indirect techniques, the problem of confusion during a critical moment may arise, when a novice practitioner suddenly forgets exactly what to do and how to do it. This is normal, and the solution is to immediately do whatever comes to mind. Results can be achieved in this manner. When a practitioner is more relaxed about the practice, such problems will no longer occur.

Hints from the Mind

Varied cycles of indirect techniques is an almost mandatory precondition for getting the best result. There are some exceptions. Sometimes, through indirect indicators, a practitioner may be inclined to begin with certain techniques, regardless of what had been planned. These are a sort of hint from the body and the ability to use such cues plays an extremely important role in the use of indirect techniques because they enable a practitioner to substantially increase the effectiveness of practice.

Hint No. 1: Images

If the practitioner becomes aware upon awakening that some images, pictures, or remnants from dreams are before him, then he should immediately proceed to the technique of observing images, with all of the results that arise from it. If this does not lead to anything, then cycling with a set of techniques should begin.

Hint No. 2: Noises

If the practitioner realizes upon awakening that he hears an internal noise, roaring, ringing, whistling, and so forth, then he should immediately begin from the technique of listening in. If this has no effect, then cycles of indirect techniques ought to commence.

Hint No. 3: Vibrations

If a practitioner feels vibrations throughout the body while awakening, they should be amplified through the use of straining the brain or straining the body without using muscles. When the vibrations reach their peak, the practitioner can try to separate. If nothing happens after several attempts, indirect technique cycles should start.

Hint No. 4: Numbness

If a practitioner wakes to numbness in a body part, phantom wiggling of that part should be attempted. If no result is achieved after several attempts, cycling should be tried. Of course, it is better to refrain from techniques if the numbness is very intense and causes substantial discomfort.

Aggression and Passivity

During the practice of indirect techniques, including technique cycles, unsuccessful attempts may result in falling asleep or becoming completely awake. These results indicate a deficiency or excess of aggression.

If a practitioner usually falls asleep while attempting to enter the phase, then more aggressive action is needed while performing indirect techniques. If, on the other hand, most attempts end in a full and alert awakening, then aggression should be curbed and techniques should be conducted more slowly and in a more relaxed manner. Balance between passivity and aggression is imperative; the phase state is easily attained by those practitioners who find a stable medium between passivity and aggression.

The issue of aggression requires a closer examination. Quite often, attempts at indirect techniques are made leisurely, without desire or real effort, to “check them off the list”. Results more easily realized if the practitioner possesses an aggressive desire to enter the phase. More often than not, practitioners lack aggressive desire, instead of having too much of it. Thus, each effort requires a distinct want to succeed.

Case Studies

January 2010

I woke up sometime at about 9 am, and my first thought was that I had woken up too alertly to do anything with the phase. As always, I forced myself to still try to do something. The awakening was so alert that it was somewhat difficult to convince myself to this end. The situation was aggravated by physical movement - I was lying down uncomfortably on my stomach.

I immediately performed forced falling asleep for a few seconds, causing me to feel a sharp plunge in my mental state, as if I were retreating deep into myself. I tried to separate right then, but nothing happened: neither levitation, nor rolling out, nor getting up. I started performing one of my favorite

techniques: phantom wiggling. No movement arose. A few seconds later, I tried visualizing my hands. Then observing images. There was no result, but I noted that my hearing was fading out: I already couldn't clearly hear sounds coming from outside the window or the room. That definitely meant something. I again tried phantom wiggling, but nothing happened after several seconds of trying.

I decided to do visualization of the hands together with forced falling asleep. I started waving my hands in front of my face, and then rubbing may palms together, trying to distinguish all this visually. Meanwhile, I feel into a deeper state, leading my conscious awareness into the void. It was right then that I noticed that I sensed my hands to be less under the pillow, and more in front of my face. Once my conscious awareness got distracted by this, everything stopped right then and there. I again began to fade out, and then tried to feel and see my hands in front of me. With my remaining remnants of awareness, I began to notice that my hands' presence in front of my face was increasingly palpable, and I even began to be able to make them out visually. As soon as I realized that I could see them, I reactivated my conscious awareness, and started trying to discern the hands as clearly as possible. And after a couple of seconds, they became as clearly visible as they would be in reality. Now I could feel them 100%, and even forgot about where they were lying in reality. Not more than 30 seconds had elapsed so far from the moment of initial awakening.

After that, I just got up off the bed, quickly mentally running over my plan of action. But then, the telephone lying on the floor next to the bed unexpectedly started ringing. I picked it up, and could feel not only its physical features, but even how it vibrated out the ring-tone. My colleague from work flashed on the caller ID. I wondered what he would say to me in the phase, and so I pressed the button to take the call. To my surprise, the phone kept on ringing. I became confused. I again pressed the button to take the call, but to no end. I realized that the phone was probably also ringing in reality.

As soon as that realization hit me, I was instantly back in my body. The phone was really ringing. And indeed, it was my colleague from work calling. The question remains as to why that sound didn't immediately knock me out of the phase. Perhaps because the phase space was overlapping the real world in a completely logical way.

You can find more information on the indirect techniques in the book, "School of Out-of-Body Travel. A Practical Guidebook." In it you will find a large quantity of interesting techniques, diagrams, charts, and detailed descriptions.

Direct Techniques

Direct techniques for entering into an out-of-body experience are used without the prerequisite of sleep; by performing specific actions while lying down with the eyes closed. The advantage of direct techniques is that, in theory, they can be performed at any moment. However, a large drawback exists in the length of time it takes to master the techniques. Only 50% of practitioners achieve success after making daily attempts over a period of 3 to 6 weeks. For some, an entire year may pass before results

are realized. The difficulty in achieving results with direct techniques is not a problem of inaccessibility, but the natural psychological characteristics of the individual. Not everyone is able to clearly understand the specific nuances involved, which is why some will continually make mistakes.

Many practitioners strive to master direct techniques right away because they appear to be the most convenient, straightforward, and concrete techniques. However, it is a grave mistake to begin attempting and mastering phase entrance from this level. In 90% of cases where novices begin their training with direct techniques, failure is guaranteed. Moreover, a vast amount of time, effort, and emotion will be wasted. As a result, complete disillusionment with the entire subject of phase experiences is possible.

Direct techniques should only be practiced after mastery of the easiest indirect techniques or how to become conscious when dreaming. In any case, difficulties will not wear one down afterwards, as it will be exceedingly clear from one's own experience that the phase is not a figment of the imagination. Also, an advanced knowledge of indirect techniques will make it considerably easier to achieve direct entry into the phase.

Quality of the phase experience is not dependent upon the chosen entrance technique. Direct techniques do not necessarily provide a deeper, more lasting phase over indirect techniques.

Direct techniques are better suited for some practitioners and not others, but this ban only be said for a minority of the practicing population. Meanwhile, indirect techniques are accessible to absolutely everyone all of the time.

Body Position

With indirect techniques body position isn’t important since conscious awakening regardless of body position is the goal. However, the position of the body is crucial while practicing direct techniques.

There is not an exact body position that each practitioner should assume since, once again, individual characteristics and instincts differ widely. There are specific rules that allow one to select the right position, based on indirect indicators.

If a practitioner experiences difficulty falling asleep and is constantly awake while performing direct techniques, then the most comfortable position for the individual should be used.

If sleep comes quite easily to a practitioner, a less natural position should be taken. If a practitioner experiences fewer gaps in consciousness when the techniques are performed and has a harder time falling asleep, a more comfortable a position should be used. Depending on the situation, there are many possible positions: lying down on the back, on the stomach, on the side, or even in a half-reclined position. It is possible that a practitioner will have to change positions from one attempt to another, introducing adjustments related to a free-floating state of mind.

The Free-Floating State of Mind

There are almost infinite descriptions of direct entry techniques offered in literature, stories, on the Internet, and at seminars. Sometimes, one description fundamentally differs from another. In the majority of cases, however, common threads exist that unite almost every description of a particular

technique: short lapses in consciousness, memory gaps, and drifting in and out of sleep, all of which are hallmarks of the free-floating state of mind. After any of these phenomena occur, all manner of unusual pre-phase or phase sensations arise.

Lapses in consciousness may last for seconds, several minutes, or more than an hour. They may range from a simple loss of consciousness to entrance into a full-fledged dream. They may be singular and rare, or may occur several times over the course of a minute. Whatever a lapse entails, the mind attains a mode of operating that is ideal for phase experimentation, provided the practitioner is able to refrain from deep sleep and quickly return to a conscious, waking state.

Not every lapse of consciousness leads to the phase. The lapse must have sufficient depth to be effective. Thus, with every unsuccessful lapse, another deeper lapse should be incurred.

When performing the variations of the techniques, a practitioner can begin to vacillate between full alertness and complete asleep, coming to, and then nodding off again.

To avoid falling asleep requires a strong desire to return to wakefulness. This is accomplished by a strong resolve on the part of the practitioner, even if, while performing a direct technique, drifting in and out of sleep occurs. The practitioner must firmly assert that at the moment consciousness tapers off, awakening will immediately occur.

On the other hand, if lapses do not occur, and are replaced by complete alertness, the following tricks of the trade may help: full concentration on mental actions or, conversely, musing and daydreaming in parallel with the technique being used.

Entering the phase with a free-floating state of mind most often occurs as the result of three key factors. First, one technique or another may begin to work well during a lapse. Second, nearness to the phase may unexpectedly manifest itself through sounds or vibration after a lapse. During this, transitioning to techniques that correspond to the above symptoms (listening in, straining the brain) may be applied. Third, when exiting a lapse, it is sometimes easy to separate or quickly find a working technique by paying attention to initial indicators.

Case Studies

January 2009

Once I got into bed, I found myself in the mood to try entering the phase using a direct technique. After having laid down for a bit and some end-of-the-day reflection, which calmed and relaxed me to some extent, I began to concentrate my attention on imagined rotation along my head-to-toe axis. I was unable to rotate more than halfway for the first minute. But then I was able to rotate all the way around, and it got easier and easier with each minute. I rotated in one direction, and then another. I periodically lapsed into sleep and shallow dreaming. I did not even try to attempt separation when surfacing, because I did not feel any phase symptoms. At one point, conscious awareness sank into unconscious for a longer period of time than before (I almost completely fell asleep). When I came to, the rotation was somewhat sluggish. I intensified the rotation, which then spun me around like an electric motor: my whole body was abuzz with vibrations, even though the rotation was still imaginary, and not as perceptually real as usual. I also heard noise. It became clear that if I was not already in the phase, then I was close to it, and so I tried to roll out for the first time. It worked like a charm. However, I did not fall onto the floor, but floated an inch or two above it, as it seemed to me.

Wasting no time, I abruptly stood up in the middle of the room. I couldn't see the room around me, but

clearly understood that I was in it. I quickly began to palpate the floor, closet, bed linen, my own torso, and so on. On the whole, I could immediately tell that the phase was deep, even though I couldn't see. I did everything more out of habit, and in order to ensure a long and confident phase. Moreover, the lapse in consciousness was recent, and it would be necessary to fully regain consciousness before going into action, otherwise I might easily drift out of the phase. After 5 to 10 seconds of palpation, my vision returned. As soon as it did, I stared at my hands, peering at all the lines on my palms and fingers. The phase became not only real in terms of perception - it became hyper-real.

At that moment, I quickly defined my goals: to obtain information about phase training, and to conduct an experiment on the connection between the body perceived in the phase and the physical body left behind on the bed. I didn't initially recall what else had I wanted to do, but figured that I'd remember the other tasks while completing the first two.

All that thought on my plan of action did not take more than two seconds. I then closed my eyes and concentrated on finding a wise old man. I abruptly flew off, and quickly enough found myself in a hut, entering as if staggering in after flying through the wall. The wise man sat facing away from me, so I quickly walked around to face him, and then asked him how I could improve my teaching methodology at seminars. I expected that he would once again propose certain tricks-of-the-trade and special techniques. Instead, he unexpectedly said that it was worth working more actively on the emotional factor and especially motivation, as many simply do not make the necessary effort, mainly because they don't understand what awaits them and how interesting it is. Even though their technique should be corrected, there's not point in doing so when they aren't always motivated and do not perform the techniques thoroughly.

Having obtained what I needed and having set its analysis aside for later, I took advantage of the opportunity and asked a question concerning my personal relationships with people that I care about in my life. However, the response caused me to fade out, and my mind wandered for a couple of moments, which was enough for everything to become blurred. Realizing that directly employing maintaining techniques would be useless at this point, I just tried to maintain the phase by grabbing the sage's beard. I ended up in my body, but with my hand still holding his beard, which I strongly clutched in my hand in order to amplify the flow of sensations as much as possible. Rubbing my hand with the beard, I was able to almost effortlessly get out of bed. After palpating the nearby space with my free hand and realizing that the state was stable enough, I began trying to scrutinize the hand with the beard, holding it close to my eyes. My vision started to return, and within several seconds I was already able to see the space and my hand itself quite clearly. In it lay a thick clump of gray hair. This made me laugh. I tried not to get distracted, and was able to contain myself.

Then, I began to study the connection between the body that is visible on the bed from the phase, and the real physical one. Perhaps the phase space itself came to my aid, because it was precisely at that time that I saw my body indeed lying on the bed. I had been enjoying this sight less and less frequently, though at the beginning of my practice I experienced it with nearly every exit from the body.

Watching myself from the outside was once again not very pleasant, something jostled me inside and aroused mixed feelings. This was perhaps because the person I was looking at did not exactly correspond to how I experience myself to be. I began to touch his feet, stomach, and head. Contrary to old wives' tales, this did not cause any getting pulled into a stencil - this process deepened and maintained my phase, as it was a type of sensory amplification. At some point, touching and examining the face, I all too clearly realized that it was me. Everything faded for a moment, and I even felt someone's hands on my face. But I was then able to go back to what I was doing, and continued on with the same clarity of purpose. I wrapped up the experiment.

Here it dawned on me that I could not remember what else I had wanted to do. Quite disappointed, I

now had to go on with doing the first thing that popped into my head, so as not to waste the rest of the phase as a result of my poor memory.

The other day I had been watching a documentary about deep-sea creatures, and I now had a strong desire to go somewhere into the deep and see something similar with my own eyes. I took my hand off the face of that body remaining on the bed, closed my eyes, and concentrated on the deep blue sea. At first, I simply went on a flight, and then I began to feel increased resistance from the space around me, some kind of heavy viscosity. Meanwhile, the deafening noise hammering my ears during the flight became muted and muffled. All this somewhat distracted me from focusing on my goals. I concentrated even harder. Sensations of cold and pain struck my ears. My whole body felt compressed. Unable to move, I realized that I was underwater and holding my breath. Despite being justifiably afraid to do so, I opened my mouth, breathing water into my lungs. It was quite an unusual sensation.

I began to peer into the darkness before my eyes, and was gradually able to start making out shapes. I knew that should the laws of physics apply, I wouldn't be able to see at this depth. I nevertheless still hoped for my sight to come back to me. If not, I was at least ready to create a powerful flashlight. The darkness gave way to tones of black and gray. I began to discern an illuminated seabed. There was visibility through about fifty yards from the ocean floor, and nothing but complete darkness above that. An unusual picture was appearing before me, amid the even more unusual sensations of my body being crushed by the water pressure.

As soon as I started peering at something, I tried to push forward, barely able to move my limbs. Kicking was quite difficult, but this allowed for sensory amplification and thus helped to maintain the phase. After a few seconds, I spotted a bright spot through the grayness moving along the seabed and towards me. A few seconds later, I realized that this was some fairly large creature. It quickly swam alongside me. I could now see that this was a squid of incredible size. It's torso was already beside me, while its tentacles still stretched far away.

It gave the impression of being some kind of extraterrestrial creature. It began to circle around me, a person now dumbfounded by the experience and the realism accompanying it. Everything gradually faded out, and I don't remember anything after that.

All information on direct techniques is available only in "School of Out-of-Body Travel. A Practical Guidebook," as such information is superfluous for novices. These are the most difficult techniques.

Becoming Conscious While Dreaming

The techniques for phase entrance via becoming conscious while dreaming are based on reaching consciousness and self-awareness during a dream, which, regardless of dream quality, can be transitioned into a fully realized phase experience. Contrary to popular opinion, having an out-of-body experience through dreaming differs little from other techniques; the primary results of which may be

persistently categorized as dissociative experiences: being fully conscious while removed from the perception of a physical body.

The realism of a phase induced through becoming conscious in a dream does not differ from phases entered using other techniques, and, when deepened, the phase offers more vivid and lucid experiences than those of everyday life.

If a practitioner becomes aware of a dream while in it (usually accompanied by a clear realization that it is, “just a dream”), then the phase is experienced from that moment forward.

Beginners often confuse the notion of becoming conscious while dreaming with induced dreaming. An induced dream is the dream of a specific topic, provoked on demand; this does not presuppose consciousness. Moreover, not all practitioners clearly understand what it means to be fully conscious while dreaming. Consciousness while dreaming is always present to some extent, but it is necessary to be as conscious as one would be in a wakeful state. Awareness is not possible as long as the plot of the dream continues. When full understanding occurs that everything around is just a dream, a person drops the dream and starts doing only what he wants to do at that very moment. And after awakening, he should not think that what happened was absurd or unexplainable.

During the process of becoming conscious in a dream, a practitioner’s actions must be completely subordinated to the desire to experience a quality phase. This is why, upon becoming conscious in a dream, proceeding to techniques related to deepening and maintaining is crucial.

Techniques for becoming conscious in a dream differ very much in nature from other techniques, and there are good reasons why these methods are differentiated from other practices, like so-called astral projection or out-of-body experience (OBE). However, their characteristics differ very little in terms of results.

The technique-related peculiarities rest in the fact that specific actions are not required to produce immediate, concrete results. All technique-related elements are performed outside of when consciousness while dreaming occurs. This is because it is impossible to take some action if you are not conscious and do not realize that you are dreaming. All efforts are directed at making that very realization somehow occur.

Many strive to achieve consciousness during each dream over the course of an entire night; however, this is rarely possible due to physiological barriers. There is a good reason that sleep and dreams are an important part of a human life. There is an important need to switch off not only body, but also consciousness, so that it may unconsciously sift and process the vast volume of information obtained in everyday life.

The timeframe for achieving conscious dreaming is very difficult to estimate due to the nature of required actions. Intensity and intention definitely exert heavy influence. A practitioner may become conscious in a dream when first lapsing into sleep, regardless of when it occurs. Or, with regular attempts, this could happen in two weeks to a month. Nevertheless, these techniques promise a much higher likelihood of success than direct methods, and can be compared with indirect techniques - inferior to the latter only in terms of the speed at which results are achieved and the amount of effort required. While indirect techniques yield maximum results in light of a full night’s rest, the amount of time spent in bed is not a significant factor to achieving dream consciousness. Therefore, this technique is sure to guarantee entry into the phase, especially if difficulty has been encountered while practicing other techniques.

Techniques used to attain dream consciousness should not be combined with other types of techniques. It is better to focus on one thing at a time. Interestingly, when a technique is practiced on a regular basis, there is nearly a 100% guarantee that dream consciousness will spontaneously occur.

Techniques for Becoming Conscious in a Dream

Intention

Intention is crucial to the success of any technique. With regard to dream consciousness, its significance is multiplied. The creation of intention is inextricably linked to the creation of internal aspiration, which has reverberations in both conscious and unconscious states. In reality, an elevated degree of intention operates as a powerful method of mental programming.

This technique is performed before falling asleep by affirming a strong desire to become conscious while dreaming. For best results, alongside a strong, clearly defined intention, think through what actions will be taken when dream consciousness is achieved.

Creating an Anchor

Since dream consciousness is not linked to specific actions that take place within a dream and sensory perception continues to operate in the dream state, it is possible to develop and use an artificially conditioned reflex to achieve consciousness. The essence of this technique is to train the consciousness to uniformly react to certain stimuli that occur while being awake and when dreaming, establishing a habit of specific response every time a certain situation occurs.

For example, while awake, a practitioner may ask, “Am I dreaming?” every time they see an anchor. An anchor is any object that is often encountered while awake and while dreaming. Examples of anchors include a practitioner’s own hands, red objects, or running water. When first using this technique, a practitioner will be unable to question whether a dream is in progress every time a pre-established anchor is encountered. However, with training and a strong desire this technique quickly produces results. Over time, subconscious questioning of the practitioner’s state becomes habit, happening while awake and dreaming. The end result is dream consciousness.

It is important to note that one needs not only to simply ask this question, but that it is also important to answer it mindfully, trying to isolate oneself from surrounding events in order to be able to answer it in an as objective and unpredetermined way as possible. Failing to answer objectively will always result in a negative response (no), and dream consciousness will not be achieved.

Case Studies

June 2001

I suddenly became aware that I was in a dream. I felt joy and satisfaction. The positive emotions were so plentiful that, having become aware of my presence in a world outside of reality, I tried to share my emotions with passersby. I didn't even care that there was no point in doing this. It should be noted that I did not have to return to my body in order to deepen the state and separate once again, as is normally to be done, as there was an immediate and atypical realism to my surroundings. It was that very realism that had led me to become aware that I was dreaming in the first place.

I was in a very interesting place: there was no sky - instead of it there was a low, large blue dome, which distributed a strange light across the entire space; the scenery all about recalled a corner of paradise: there were a lot of fountains, streams, and numerous architectural curiosities of unknown

purpose. There were flora and fauna everywhere: all the streams were teeming with myriad types of fish, all the trees were alive with the chirping of flocks of exotic birds (from simple green parrots to those of fantastic appearance). There was so much to take in all around. Wherever one looked, there were beautiful flowers and trees of all different shapes; many people milled about on all kinds of business, paying not the slightest degree of attention to me, and there were many objects with unfamiliar objects around.

All was distinguished by a rich display of life in all its manifestations. Everywhere was crowded, peopled, and there was practically no free place to stand. Everything literally teemed. However, there was room enough to move about. I was seized by intense emotion arising from such an uncommon, and, most importantly, realistic and vivid landscape. Everything could be taken in visually, and in minute detail. There was a lot of everything around to observe, I did so with relish. In other words, I performed the technique of concentration, I didn't even have to think about procedures for maintaining. I didn't feel at all like carrying out my previously planned tasks. I didn't need anything else but to enjoy the simple pleasure of observing this little corner of paradise. I felt like a stranger in a strange world, and was very happy to have landed in such a place, and been able to experience it firsthand. For this, I was sincerely grateful for the phase. Something like this would never have happened in real life. The thought occasionally came to me that this was not simply my inner world, but actually some real one. However, the laws according to which it operated went against this. The only thing that could have startled me was the realness of the situation. My inner world could not accept such things, as I had already grown accustomed to thinking about reality in a different way over the course of my life.

My presence in this paradise was threatened by the possibility of my conscious awareness checking out, and me subsequently falling asleep. I started to become quite worried about this, and so had to perform some active exercises in order to keep my awareness from submerging. Without thinking twice, I decided to start talking with people there, because this was always one of the most interesting things to do. Unfortunately, everyone present there was unfamiliar with me from reality. But that did not bother me too much, because an interesting scene started to develop before my eyes.

The two men started singing some songs, before that they had been quietly sitting on a bench and enjoying some unknown liquid from wineskins. From the tone of their voice and their appearance, one could easily guess at the alcoholic inspiration for their vocal concert. After singing the refrains of some well-known songs, they graduated to obscene limericks and jokes. That's when it got really interesting. I expected them to recite only things that I already knew, but to my total surprise, this was not to be the case. I stood there and listened very carefully to everything. Even though the limericks were funny, I was more shocked than amused, as I had never heard any of them before. This meant that at that moment, my brain was literally composing quite high quality stuff on the fly, without any intervention in the process on my part. Perhaps I had once been unwittingly exposed to everything that I heard in that world, and simply not paid attention to it, and now it was coming back to me in this form.

Then, I suddenly got the idea that I should enjoy myself in a more active and unusual way. After all, one ought live in the moment...

Likewise, all information on entering the phase through becoming conscious while dreaming is only available in "School of Out-of-Body Travel. A Practical Guidebook", as such information is nonessential for those starting out on their path.

Chapter 3

Managing the Out-of-Body Experience

Perhaps, dear friend, you won't be ready for this, but merely leaving your body with your conscious mind alone is not sufficient for learning Ultimate Yoga. It is only the first step. You will realize this after your first phase experiences, especially if they turn out to be brief, vague, or completely uncontrollable.

It is first necessary to bring the state to a deep level. Then, it is necessary to always remember about techniques for maintaining the phase. And you need be always able to handle the phase space, as it comes with its own rules and laws. Meanwhile, entering into it with your own opinions and prejudices is not only simply foolish, but also asking for a situation fraught with many problems. So carefully study the following material, as it will be as vitally important on your path to mastery as the techniques for separating the conscious mind from the body.

Deepening and Maintaining

The concept of deepening

Deepening refers to techniques that induce realistic perception and awareness in the phase state. The phase is not an exact, fixed state where a practitioner is present or not. It is a realm of states characterized by a transition from the usual perception of the physical body to a complete alienation from it, while maintaining consciousness and reality of perception, albeit in a different frame of space. Deepening techniques solve the problem of diminished or absent sensory perception in the phase.

Sensory experiences within a fully realized phase experience are as realistic as those in everyday reality. In almost one-half of all cases, practitioners observe that reality-based surroundings pale in comparison to vibrant detail and color of the phase space. To this end, after entering the phase, a practitioner must perform deepening techniques to enhance and solidify the degree and quality of phase reality.

Full spatial perception in the phase only occurs after deepening techniques have been applied. There would be no point to remaining in the phase without deepening.

Deepening is also related to the length of time a practitioner may remain in the phase. If an action is taken without a deep, realistic phase, the experience will always be several times shorter in duration than a phase where deepening techniques had been applied. The properties of the phase space very much depend on its depth. When surroundings are blurry and unclear, the stability of objects is very weak.

There is a direct correlation between the realism of a phase and a practitioner's level of awareness, so it is extremely important to ensure a deep phase in order to promote maximum awareness.

Sensory amplification

The more a phase is experienced by the sensory faculties, the deeper and longer the phase will be. Sensory amplification in the phase is the most effective deepening technique precisely because it allows the activation of primary internal sensations during the transition from reality to the phase. All deepening techniques should be practiced with a high level of aggression, with no pauses, only continuous, deliberate action. If techniques are practiced in a calm, relaxed manner, then deepening attempts will most often result in falling asleep or returning to the body.

Palpation is the first deepening technique that should be recalled when entering the phase.

Vision may be absent at the beginning of a phase experience, but the sensation of occupying a defined space is almost always present. In the case of a completely absent sense of sight, only tactile-kinesthetic perception is possible. That is, movement throughout a space and the touching objects there is the only option when vision is absent. The sense of touch plays a key role in the perception of everyday reality. Accordingly, if the sense of touch is actively used in the phase space, it is only natural that the phase will deepen and reach its maximum potential.

Palpation is performed by fleetingly touching anything that may be found in the immediate surroundings. This should be done by quickly but carefully perceiving the feel of surfaces and shapes. Hands should not remain on a particular place for more than one second, remaining constantly in motion to locate new objects. The goal of palpation is to touch and also to learn something about encountered objects or shapes. For example, if one feels a mug, one may touch it not only from the outside, but also from the inside. Once a practitioner has rolled out of the body, the bed may be touched; the physical body lying in bed may be touched, as well as the floor, the carpet, nearby walls, or a bedside table.

Another palpation technique is performed by rubbing the palms against each other as if trying to warm them on a cold day. Blowing on the palms also produces sensations that will help deepen the phase. Since tactile perception of the world is not limited to the palms, the hands should be moved over the entire body while in the phase to excite and fully activate the sense of touch.

As soon as palpation begins, the feeling that the phase is deepening and becoming fixed soon follows. Usually, it takes five to 10 seconds of palpation exercises to reach the maximum level of deepening. After performing this technique, the pseudo-physical sensations will be indistinguishable from those of everyday reality. If vision is absent on phase entry, it quickly emerges during palpation.

Peering is the primary technical variation of sensory amplification. However, it is not always initially accessible since it requires vision, which may begin as absent in the phase. Once vision appears or has been created using special techniques (see Chapter 8), peering may begin. The effectiveness of this technique originates in the fact that vision is the human's primary instrument of perception. Therefore, by exciting vision to its maximum potential within the phase, it is possible to attain a fully immersive phase state that is completely apart from normal reality.

Peering should be done at a distance of four to six inches from objects within the phase. A practitioner should glance over the minute details of objects and surfaces to bring definition to the phase space while increasing the quality of vision. When looking at hands, the lines of the palm or the fingernail and cuticles should be examined. If observing a wall, study the texture of its wallpaper. When looking at a mug, one should look carefully at its handle, the curve of its rim, or any inscriptions. Attention should not remain on one area of an object for more than half a second. Active observation should constantly move to new objects and their minute details, approaching objects or picking them up to draw them nearer. It's best when objects near one another; otherwise, too much time is spent moving around.

Peering brings quick and clear results. Usually, if vision is blurry and there is a yearning to return into the physical body, with just 3-10 seconds of peering all of this will be gone without a trace. After peering, vision adjusts as quickly and clearly as if a camera lens was correctly installed in front of the eyes, capturing the image in the sharpest of focus.

Simultaneous peering and palpation provide the maximum possible deepening effect in the phase. This method of sensory amplification engages the two most important perceptive, thus the effect is twice greater than when the two actions are separately performed. If vision is present in the phase, simultaneous peering and palpation is an absolute necessity because it facilitates good phase depth in the quickest and simplest manner.

The combination of palpation and peering must not only be performed simultaneously, but also upon the same objects. For example, while a practitioner may look at the hands and simultaneously rub them against each other; or while looking at a coffee mug, all of its parts may be observed and touched at the same. It is necessary to maintain dynamism of action, remembering that feelings should be experienced not half-heartedly, remembering that full concentration on sensory amplification is an excellent means to a deep, quality phase.

The general concept of maintaining

Phase maintenance or "maintaining" refers to techniques that allow a practitioner to remain in the phase for the maximum amount of time possible. Without knowledge of "maintaining" techniques, the duration of the phase will be several times shorter than it could otherwise be.

Phase maintenance consists of three primary principles: resisting a return to the wakeful state (known as a foul), resisting falling asleep, and resisting a false exit from the phase. As a rule, the first two problems (return to a wakeful state, or falling asleep) are often encountered by beginners, but the third difficulty (false exit) manifests at later stages of practice.

There are specific solutions for the three problems described in addition to general rules that apply to

any phase experience. Studying these rules should be given just as high a priority as studying the specific solutions, since only some of them, when applied separately, may help one to remain in the phase several times longer than usual.

With perfect knowledge of all the techniques for maintaining, a phase may last two to four minutes, which doesn't sound like an extended duration, but really is. A particularity of the phase space is that achieving something and moving around in it takes a minimum amount of time, mere seconds. Thus, so much can be done during 3 minutes in the phase that one literally needs a list, so as not to waste any time.

Perception of time varies from practitioner to practitioner. Novices especially perceive a real minute as more like five to 10 minutes in the phase. This is determined by the particularities of individual psychology, state of mind, and the type of events that occur in the phase.

In order to understand how long a phase really lasted, one does not need to try using a stopwatch in the real world. It is better to count how many actions took place in it and how much time each of them could have taken. The result will differ from one's first rough estimate several times over.

The maximum duration the phase varies depends heavily on the ability to apply phase maintenance techniques. Some practitioners have difficulty breaking the two-minute barrier while some find it easy to remain in the phase for 10 minutes or longer. It is physically impossible to remain in the phase forever because even a 20-minute phase is unheard of.

Techniques and rules against returning to the body

Constant Sensory Amplification

The same sensory amplification described in the chapter on deepening (Chapter 6) also applies to "maintaining". In essence, having achieved the necessary depth of phase, one should not stop to actively agitate his or her perception but should keep on doing this all the while, albeit not as actively as during deepening.

The idea is that during the entire duration of the phase, all action should be focused on experiencing the maximum possible amount of tactile-kinesthetic and visual perceptions. This entails constantly touching and examining everything in minute detail. For example, if passing by a bookcase, touch and examine some of the books in it, including their pages and corners. Tactile observation should be performed on every encountered object.

Palpation may be applied separately as a background sensation. This is done in order not to overload the sense of sight. The hands should be touching something all the time, or better still, rubbing each other.

As-Needed Sensory Amplification

Applying the as-needed sensory amplification technique is no different than constant sensory amplification. It is used only when a foul (a return to a wakeful state) is imminent or when phase vision starts to blur and fade. For example, while traveling in the phase everything may start to blur, signaling a weakening of the phase. At this moment, the practitioner should touch every available object; observe everything in fine detail. As soon as returns to a clear and realistic state, actions may be continued without needing to perform amplification.

Forced Falling Asleep

As soon as indicators of a foul appear, immediately lie down on the floor and attempt forced falling asleep; the same as the phase entry technique. After successfully performing the technique (3-10sec.) , a practitioner may get up and continue to travel through the phase since the perception of reality and its depth will most likely be restored. Resist actually fall asleep.

Hooking onto the phase

Another interesting method of “maintaining” is hooking onto the phase. In the event of an impending foul, grab onto an object in the phase actively palpate or squeeze it. Even if a return to the body occurs during this technique, the hands will continue to hold the phase object and the physical hands will not be perceived. Beginning with these phantom feelings in the hands, separation from the body is possible. Any nearby object may be hooked: the leg of a chair, a drinking glass, a doorknob, a stone, or a stick. If there is nothing to grab hold of, clasp the hands together or bite down on a lip or the tongue.

Techniques and rules for resisting falling asleep

Constant Understanding of the Possibility of Falling Asleep

Most of the time, falling asleep while in the phase can be overcome by a constant awareness that sleep is possible and detrimental to a continued phase. A practitioner must always consider the probability of falling asleep and actions must be carefully analyzed to ensure that they are based on real desires and not on paradoxical notions, which are common to dreams.

Periodic Analysis of Awareness

Periodically asking the question, “Am I dreaming?” while in the phase helps appraise situations and the quality of the actions being performed at any moment. If everything meets the standards of full phase awareness, actions may be continued. Asked on a regular basis, this question becomes habit, automatically used while transitioning to the phase state. If you keep asking this question regularly, sooner or later it will arise automatically at the moment when you are actually transitioning into a dream. This will then help one to wake up, after which it is possible to continue to remain in a full-fledged phase..

The frequency of the question should be based on a practitioner’s ability to consistently remain in the phase. If a phase usually lasts five to 10 minutes or more, it is not necessary to ask the question more than once every 2 minutes; otherwise, this question has to be asked frequently, literally once a minute, or just a little less often.

There is another important rule related to resisting falling asleep: no practitioner should engage or participate in spontaneous events occurring in the phase. Events that are not planned or deliberate lead to a high probability of being immersed in the side action, which results in a loss of concentrated awareness.

Technique against an unrecognized phase

Since the cessation of the phase experience may be simulated and no different in terms of perception from a real exit, differences between the physical world and the phase world must be actively discerned. In other words, a practitioner must know how to determine whether a genuine phase exit has occurred.

At present, only one experiment is known to guarantee an accurate result. The phase space cannot withstand prolonged close visual attention to the minute details of objects. Within several seconds of acute examination, shapes begin to distort, objects change color, produce smoke, melt, or morph in other ways.

After exiting the phase, look at a small object from a distance of four to six inches, and remain focused on it for 10 seconds. If the object does not change, a practitioner can be assured that the surroundings are reality. If an object is somehow distorted or askew, a practitioner knows that the phase is intact. The simplest option is to look at the tip of the finger since it is always close at hand. It is also possible to take a book and examine its text. Text in the phase will either blur or appear as alphabetical gibberish, or full of incomprehensible symbols.

General rules for maintaining

The practitioner should not look into the distance. If faraway objects are observed for a long period of time, a foul may occur, or one may be translocated towards these objects. In order to look at distant objects without problems, a practitioner has to employ techniques for maintaining.

Constant activity. Under no circumstances should a practitioner remain passive and calm in the phase. The more actions performed, the longer the phase is. The fewer actions – the shorter the phase. It is enough to pause for thought, and everything stops.

Plan of action. There should be a clear plan of action consisting of at least 5 tasks to be carried out in the phase at the earliest opportunity.

A practitioner must try to re-enter the phase after experiencing a foul. Always remember that a typical phase experience consists of several repeated entries and exits. Essentially, in most cases it is possible to re-enter the phase through the use of separation or phase state creation techniques immediately after returning to the body.

Case Studies

April 2002

After another awakening, I decided to try to enter the phase. Even though there were no symptoms of the phase being close, I was immediately able to roll out. Surprised at how easy it had been to roll out, I began to deepen by palpation: first I ran my hand along the length of the bed, and then started patting down objects near it. The sensations gradually became increasingly real. But still I could not see. So, I decided to continue with palpation, hoping that vision would come by itself, as it always had before in such cases. After taking several footsteps about the apartment, vision came back to me somewhat blurrily. I was easily able to deepen it by concentrating on my hands.

Instead of doing anything productive like conducting research, I decided to have some fun. To start with, I skyrocketed through the apartments above mine, experiencing the unforgettable feeling of flying through concrete floors. I then repeated the motion in the opposite direction, all the way down to the ground floor. I could see how my neighbors had decorated their homes through that flight up and down

the apartment complex. There was a great temptation to cause havoc in the apartment on the first floor, but I was even more interested in flying. So, I blasted off headlong at an angle up through the wall and out into the open air. I flew about 50 yards out and hovered over the apartment complex's playground. In order to stay in the phase, I would look at my hands from time to time, and only then take in the landscape in between doing so. My heart leaped at the height. I could feel wafts of air coming from birds flying by. This all gave me a real high. At one point I faded somewhat and almost lost the phase, but managed to create vibrations through straining the brain. I was long able to maintain the phase after that by controlling the vibrations, without having to resort to concentration.

I then came up with a brilliant idea - I decided to try to test myself in the role of a fighter pilot. It was not easy to concentrate on this goal. I quickly picked up speed, and yawed to the side. The higher the speed I flew at, the louder the screaming in my ears. I felt the maddening velocity and G-force with every cell in my body. Of course, I could have chosen to feel only the movement itself, but I deliberately tuned in to the sensation of all the aerodynamic effects. Air whistled by with increasing warmth as it flowed around me. It was only with difficulty that I overcame instinctual fear that I had brought in with me from the real world. Clouds whizzed by above, and below me were homes, forests, and people - everything was so real that I had to really ponder what was going on, and what to make of it...

You can find more information on techniques for maintaining and deepening the phase in the book "School of Out-of-Body Travel. A Practical Guidebook".

Translocation and Finding Objects

Techniques for translocation

Translocation with Closed Eyes

This is one of the easiest techniques. To use this technique, the practitioner simply needs to shut the eyes and have an intense desire that, when the eyes are next opened, the required location will be reached. In order to considerably increase the effectiveness of this technique, it would be useful to imagine, at the moment you close your eyes, that you have already reached the desired location. Translocation must occur then, and it has to happen without the flight sensations that occur during teleportation with closed eyes. Translocation must occur right then, and it has to happen without the flight that occurs in teleportation with closed eyes, which must be avoided.

Translocation through Teleportation

This is one of the simplest and most accessible techniques that beginners should use right away. To apply it, shut the eyes (if vision is present), and then concentrate attention on a thought-form or image of a location elsewhere in the phase. At this moment, there will be a string sensation of swift flight and within two to 10 seconds, the destination will be reached.

The success of this technique depends on a strong concentration upon a single goal: the desired location. Practice must be performed very clearly, confidently, aggressively, and without distractions.

Any unrelated thoughts have a profoundly negative influence on the performance of this technique. They unnecessarily prolong the flight, cause a foul, or result in arriving at an undesired location.

Translocation through a Door

In order to use this technique, approach any door with the strong belief that it leads to the required location. After opening the door, the practitioner will see and be able to step into the destination. If the door was originally open, it must be completely shut before applying the technique.

A drawback to this technique is that its practice always requires a door. If there is no door, users of this translocation technique should create one using an object finding technique.

Translocation during Separation

The simplest way to translocate is to do so while separating from the body. Employing this technique is extremely simple and very convenient. It may be combined with almost any separation technique and is performed by focusing on the image and feel of a desired location during the initial stages of exiting the body. It is even better to imagine that phase entry will occur and separation will complete in a chosen location.

A drawback of this technique is that separation occurs only in the beginning of the phase experience and, therefore, can only be used once. Other options should be considered after the first translocation.

Object finding techniques

Technique of Translocation

All translocation techniques are also applicable to object finding techniques since the use of both techniques requires altering the surrounding the space. Instead of concentrating on a location, the practitioner is to focus on the specific detail of a space that is to be found or changed. As a result, finding the necessary object (provided this technique has been mastered) is guaranteed, but maintaining the original location where the action begins is not guaranteed.

If the goal is to find an object while remaining in the present location, use the specialized techniques described later on: techniques that change only a portion of the phase space.

Finding by Calling a Name

This technique is only used to find living objects. The practitioner must call a person or an animal by name to cause the animate phase resident to enter or appear nearby. The call should be loud, nearly a shout, otherwise it will not always work. Generally, it is often enough to pronounce a name several times to achieve results.

If the desired animate object does not have a name or the practitioner does not know it, then any name or general summoning will do, like, “Come here!” This should be done while mentally focusing on a clear image of the desired person or animal.

Finding by Turning Around

In order to use this technique, the practitioner must concentrate and imagine that the required object is located somewhere behind his back, and after turning around he will actually see it there, even if it was not there just a moment earlier. This works best if the practitioner, prior to turning around, did not view the place where the object is expected to appear.

Finding Around a Corner

When approaching any corner, concentrate and imagine the required object is just around the corner. Then, after turning the corner, the object will be found. Anything that limits space visibility may be regarded as a corner. This does not have to be the corner of a house or another type of building; it could be the corner of a wardrobe, the corner of a truck, etc.

The drawback of this technique is that it requires the availability of a sufficiently large corner that blocks the view of anything around the other side of it.

Finding in the Hand

This technique is, in essence, only applicable to finding objects that can fit in or be held by the hand. To perform this technique, concentrate on the idea that the object is already in hand. At that moment, the practitioner must not look at it. Soon after beginning to concentrate on this idea, the practitioner will at first feel a slight sensation of the object lying in his hand, followed by a full sensation and appearance of the desired object.

Case Studies

January 2004

My body was still very tired, even though I had already been able to sleep for several hours that night. As soon as I lay down, I almost immediately felt vibrations occurring, but was not relaxed enough to bring them up to full force. At the moment, the best way to relax and enter the phase seemed to me to be through "trans-awakening" (the free-floating state of mind). I turned out to be right, as after the fifth or sixth time I felt intense vibrations enveloping me from all sides. In this case, there was no need to amplify the vibrations or deepen the phase, as my body was tired, and it would create a most deep state all on its own in order to more quickly restore its vital energies. I just lay for some time and observed the changes occurring within me. However, I could not remain idle for long, lest I unintentionally fall asleep.

I spent some time on fixing my secondary attention on avoiding falling asleep and involuntary exit from the phase. I rolled out. As usual, I rolled out of the bed as if for real, but not hitting the floor. Instead, I hovered above the floor as if I had fallen on a one-foot high invisible air mattress. I have rolled out hundreds of times, but I always experience doubt in the back of my mind that I am actually falling out of bed in reality.

A multitude of ideas flashed through my mind on how to use this position. I immediately formulated an approximate plan of action, which included those senseless things that I save for a rainy day. However, I first decided for the umpteenth time to observe outer space scenes. I took up my goal: the Cosmos. Here I was immediately picked up by a mysterious force that whisked me away at breakneck speed. My vision quickly came back to me, and I found myself floating in an unknown part of the Cosmos. I don't know how true-to-life the sensations were, as I have never been in outer space. Nonetheless, I probably

experienced it just like it would be in real life. Sight was the predominate sense here, I stopped paying attention to the other four. Taking in the galaxy within my field of view brought fantastic pleasure. The unusualness in the visual perception consisted in the uncommon way that my eyes had to focus, as we rarely use our eyes in that way in real life. Taking in the galaxy required my eyes to fully uncross and look at the sight in parallel. The galaxy seemed as if it were alive, and I said to myself that this was probably the most beautiful thing that I had ever seen.

However, I couldn't stay there for long, as there was nothing to concentrate my sense of sight on, because the objects were very far away. I returned to the void, and, suspended in a static position, created strong vibrations. For a while, I simply enjoyed this uncommon sensation. It was interesting to observe the characteristics of this phenomenon. When I raised my arms and brought my palms towards my face, I felt strong, warm wind streaming from them to my face. Noise filled my ears. When I palpated my head with my hands, it seemed as if I was touching my unprotected brain, but there was no pain.

I enjoyed this state for some time, plunging in some unknown direction. After a short flight, I was ejected back into my room at home. This time everything in it corresponded 100% to reality, enough though I had not set myself that goal. Nothing interested me in the room, and so I walked through my bedroom door into the other rooms, with everything as in real life. I didn't have to look long for adventure, as I found my mother and brother in the other room, both of whom I had not seen for a while. I spoke with them about anything that came to mind, just for the sake of hearing their voices and getting a chance to look at them. This was a real gift for me. But I faded out a bit, and was only able with great difficulty to regain control over the state through the infamous technique of falling head-first ...

You can find more information on techniques for translocating and finding objects in the book, "School of Out-of-Body Travel. A Practical Guidebook."

Primary skills

Emergency Return

In and of itself, returning to the body is almost always unproblematic; remembering and thinking about the body often suffices and within moments the practitioner is returned to the body from whatever location in the phase. Admittedly, it is advisable during this type of situation to shut the eyes and abstain from touching anything. As a rule, when these actions are performed, simply standing up in the physical world is all that is required to complete a return; however, this is not always simply achieved.

Sometimes after reentering the body, the practitioner suddenly realizes that physical functionality has ceased due to the onset of sleep paralysis, or the sensation that the body has been switched off. During sleep paralysis, it is impossible to scream, call for help, or even move a finger. In the majority of cases, it is also impossible to open the eyes.

This is where it gets interesting. People in the physical world are accustomed to an important rule: if you wish to achieve something, then do it, and do it as actively as possible. This rule, though good, is not always applicable to certain conditions linked to the phase, and applies least of all to exiting the

phase. Sometimes extreme effort makes it possible to break through sleep paralysis and resume movement, though most of these efforts tend to exacerbate immobility.

Due to the unusual nature of a negative situation following a deliberate, fear-induced return to the body, the depth of the phase may greatly increase because of the body's natural, protective inhibition of functions originating in the cerebral cortex; this results in even greater agitation, greater fear. The paralysis grows stronger. This is a vicious circle that leads to unpleasant feelings and emotions, which may evaporate any desire to practice the phase.

Ignorance of correct procedures has led to the widespread opinion that such adverse situations may make it impossible to come back from the phase at all. These opinions suppose that it is, therefore, dangerous to get involved with the practice. However, the solution to this problem rests in very simple actions and procedures that can prevent a large number of negative experiences:

Complete Relaxation

In the section on deepening and maintaining, it was noted that the more active a practitioner is while in the phase, the better. Conversely, if there is less activity, the quality of the phase declines, allowing for an easy exit. Thus, in order to leave the phase, the practitioner only needs to completely relax and ignore any perceived sensations, actions, or thoughts. A practitioner may also recite a prayer, mantra, or rhyme, since that helps the consciousness to be distracted from the situation more quickly. Of course, one needs to calm down and try to get rid of the fear, which in and of itself is capable of keeping such a state going. Periodically, the practitioner should try to move a finger in order to check whether attempts at relaxation have had an effect.

Concentration on Possible Movements

The physiology of sleep paralysis, the phase state, and dreams are such that when the practitioner is in one of these states, some actions are always associated with movements made in the real body. This is true when moving the eyeballs, the tongue, or while breathing. If the practitioner concentrates attention on these processes, it is possible counteract inhibitions to physical movement; as a result, a sleep-paralyzed practitioner will become able to move in reality.

Creation of Vision

Vision is often available at the very beginning of a phase, especially when the practitioner uses image observation and visualization techniques to enter. Sometimes vision appears within the first few seconds. Other times, it manifests during the deepening process. However, there are cases where vision is not available and must be created quickly, at any cost. Vision may arrive as soon as it is thought about, but if this does not occur, a special technique is necessary.

To create vision, a practitioner needs to bring the hands four to six inches in front of the eyes and try to detect them through the grayness or darkness. Peering aggressively and attentively at the minute details of the palms will cause them to appear, much like they are being developed on Polaroid film. After several seconds, vision will become clear, and along with the palms, the surroundings will also become visible.

Under no circumstances should the physical eyelids be opened. Vision will appear on its own and will not differ from that of reality and the physical sensation of opened eyes will emerge. It is possible to shut the eyes in the phase an infinite number of times, even without having opened them at all, since the latter is not needed for creating vision. The physical eyelids may be open only while experiencing a very deep phase. In a shallow phase, opening the eyes will cause a return to wakefulness.

Contact With Living Objects

Two problems may surface while conversing with animate objects in the phase: silence or a return to the body. In view of the fact that many phase applications are based on contact with people for one purpose or another, it is necessary to understand how to correctly manage contact with living objects.

In order to avoid a foul (ejection from the phase into reality), the elementary rules of "maintaining" must be observed. Actively observing the facial features or clothing of a person you want to communicate with. While communicating, the practitioner should constantly rub the hands together or maintain strong vibrations by straining the brain. Remember to perform the techniques to avoid becoming absorbed in communication.

A more complex problem is overcoming the communicative unresponsiveness of objects in the phase. In many cases, the speech of an object is blocked by the internal stress of the practitioner. Sometimes the problem stems from an expectation that an object will not be able to communicate in the phase.

It is important to treat the objects in a calm manner. There is no use trying to shout or beat the object to force communication. On the contrary, it is much more effective to treat the object gently, without applying pressure. Do not peer at an object's mouth, expecting sounds to emerge. It is better to look elsewhere; taking a passive interest in communication generally yields the best results.

As a rule, the first time that communication with a living object is successful, future attempts go unhindered.

Communication methods in the phase are should be no different than those used in ordinary life: talking, facial expressions, gesturing with the hands, body language. Telepathy is not necessary.

Moral Standards in the Phase

From the very beginning, it should be understood that the moral compass of phase space has nothing in common with the properties and laws in the physical world that promulgate reality. The phase space seemingly imitates the physical world with all its properties and functions only because we are used to perceiving it and are not expecting anything else. Moral principles and rules apply only to the place where these have been. It does not make sense to follow the same rules while in the phase.

The practitioner should not refrain from certain actions in the phase because some would be unacceptable, improper, or bad in the real world. These are merely behavioral patterns that are unfounded in the world of the phase, where everything operates on the basis of entirely different laws.

The only moral rules that might exist in the phase are those that the practitioner establishes. If desired, complete, unhindered freedom may be experienced.

Case Studies

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Right after dinner, I decided to enter the phase using the direct method. To that end, I started implementing the dotting technique (concentrating my attention on different parts of the body). However, I encountered difficulties during relaxation: I could not stop my mind from getting distracted with other thoughts. Only with great difficulty was I able to concentrate on the task. I kept to relaxation. Then, I once again employed dotting for about 20 minutes, but nothing worked. However, weak vibrations arose from time to time. Meanwhile, I became more and more sleepy. At one point my conscious awareness checked out, but then quickly came back (this didn't seem to last more than a minute, which was confirmed by my alarm-clock upon returning to the body) under the influence of my preliminary intention not to fall asleep. I then began to feel alert and was enveloped by vibrations, which occurred on their own in amid the transition between physiological states. I was easily able to amplify the vibrations.

Then I rolled out. However, the vibrations began to die down, and I was returned back to my body. I tried to separate again by climbing out. I was able to do this despite great difficulty. I was now suspended in an indeterminate space of vague sensation. While separating, I felt a strong feeling of discomfort that nearly persuaded me to cut the attempt short. However, I knew that that this sometimes happens and always occurs before plunging into a more stable phase. In order to deepen this phase, I decided to employ levitation.

It succeeded, and I derived real pleasure from this process. For some reason, the levitation did not lead me into the deepest phase, and so I began to fall head-first in order to further deepen it.

The movement and deepening brought a feeling of slight uneasiness that bordered on fear, but I was able to keep it under control from the outset. I soon realized that I was in the deepest state that I had ever been in. This increased my anxiety. For the sake of experiment, I kept going deeper and deeper. I began to have thoughts about the impossibility of returning to the body from such depths. My vision faded in and out, because I was made uncomfortable only by my feelings, and not by what I could see around. Once my vision came to me, what I saw cannot be described in words. That's how uncommon, indescribable, and realistic it was. It was as if I were seeing with some other organ of sight, one far more advanced than the human eye. I couldn't feel my body (neither my real or phantom one).

For the first time in my life, I physically felt my thoughts: when I started thinking about something, I begin to automatically move through space. Meanwhile, I could clearly tell that my thoughts were causing this movement. My brains were somehow being wracked by thought. (this was the first time I had ever had this experience, and so I can't say how realistic it was, or if it could actually be experienced in a normal state. Nonetheless, the sensation was quite realistic). Realizing how deep I was in the phase, I decided to get out of there, as I was afraid for my life. As it is easy to suppose, this was, to put it lightly, not easy. I began to feel fear. I was completely unable to enter my body or get control of it. Once was finally able to feel it, it felt like someone else's. Contrary to my expectations, even concentrating on my big toe did not help. Instead of getting me out of that state, relaxation deepened it. Then, I got completely lost: what normally helped wasn't working, and there were no other effective methods to employ. After long desperate attempts, I finally managed to enter my body. This only happened thanks to attempts to move any body part I could, in addition to concentrating on breathing.

You can find more information on primary skills in the book, "School of Out-of-Body Travel. A Practical Guidebook."

Chapter 4

Practical Applications

For many, the practical applications of the phase are the main motivation for learning the technique-based technologies described in this book. However, the sheer incredibleness of the experience is motivation enough for those who have already entered the phase. For many, the immense practical applications of the phase are merely an afterthought. In and of itself, it is the most amazing thing there is. However, there is no way for the uninitiated to know this. And so, for those whose motivation for exploring the phenomenon lies in its practical side, an effort has been made to exhaustively treat everything connected with it.

This will all be especially useful to those who already know how to take their consciousness awareness beyond the confines of their body. The issue at hand is that few people understand the true scale of the practical applications of the phenomenon. That is mainly why many often spend their amazing experiences on unimportant things, or try in vain to attain from them what is only possible in theory, and that which no one has ever proven in practice.

Everything described below can serve as a real, proven foundation for one's practice. Everything here, no matter how fantastic the nature of some sections, is accessible to each and all, regardless of ideology.

Encounters & Travel

Travel

Can anything else allow one to appear in any place one can think of? Can anything else allow one to meet with anybody one wants, regardless of whether or not they ever existed? And all this without getting out of bed, instantaneously, in all reality of experience and without any harm at all to one's health. It's hard to dispute that nothing but the phase can offer all of the above. And only the phase

allows one to appear in any situation one desires without even getting off the couch. Desire is the only thing needed.

One can be sure that in visiting any place, the experience will be totally realistic, even if the practitioner has never been there before. When visiting familiar places, the experience is completely indistinguishable from reality. And most importantly, as everything is totally realistic, the practitioner is able to experience the same feelings that he would feel when actually present in that place - be it rapture at the height of Mount Everest or the cold and blinding brightness of the North Pole.

Some may have dreamt all of their lives about traveling into outer space. There's nothing easier. The section on translocation techniques describes in detail how to go to absolutely any place in the universe. No matter how remote the place the practitioner desires to visit, there are no limitations of any kind. How often have people yearned at pictures of galaxies and stars, but never even imagined that they could behold such beauty with their own eyes from as close up as they wish? This practitioner also had never even fathomed as such, but long ago changed his opinion. He has often enjoyed the inconceivable pleasure of observing all kinds of deep-space objects and cosmic events. It truly awes!

Perhaps the reader lacks the money or time off work to finally see the Great Pyramids of Egypt with his own eyes? Do not many dream of one day making it to the top of the Pyramid of Cheops or sitting atop the Sphinx? It's surely a common daydream. Now the practitioner of the phase can dream about anything he wants, and not fret about it never happening. Now nothing can prevent him from realizing any dream, no matter how crazy or impossible it may seem. And seeing the pyramids is no trouble at all. Surely, there are much more interesting experiences that are inaccessible in the physical world.

A panorama of any type can be relished in the phase, starting from the usual view of a mountain range and finishing with the landscape of a Martian dawn and sunrise. Perhaps some have been living in a cold northern country for all of their lives, but only now can sunbathe on the beach of a tiny island in the Indian Ocean. Once again, all of this presents no problem at all. However, the student must first learn some skills, which are not that difficult.

Perhaps the student has been interested in history all of his life, and is tantalized by the events of bygone days? Well, it would then of course be interesting to see medieval Paris, ancient Rome, or Constantinople. Some may be interested in finding themselves at Plymouth Colony or on the Mayflower with those pilgrims who would go on to found the future superpower of the United States of America. No problem at all, as time does not exist in the phase. It's a normal thing for different times and cultures to intermingle in it. It is possible to visit not only the past, but also the future. Meanwhile, such a trip can bring truly useful information.

Many have seen the movie "Jurassic Park", in which many people's long-cherished dream of seeing living dinosaurs was brought to life by well-done special effects. The sheer realism of the film allows one to momentarily forget that it's just a movie. Meanwhile, in the phase it is possible not only to encounter mastodons and pterodactyls, as well as get a good look at them. Under certain settings, one may even pet or feed them by hand. One particular practitioner decided to engage in out-of-body travel just because of that possibility. And he was not disappointed after having encountered actual live dinosaurs, something he could only fantasize about before. And this is not just a game for teenagers completely taken up with the opportunities offered by the phase, but is equally for adults and even the elderly.

Encounters

Of course, dreams of no smaller scale can be realized in the phase by encountering various people. And it is not necessary to have ever seen them face-to-face before. It's really possible to find any person if at

least something of their existence is known, even when it's only a name. This opens up fantastic opportunities.

The practitioner can meet with absolutely any historical figure. There are no restrictions. They are all accessible there, starting from Confucius, King Tut I, Cleopatra, Napoleon, and so on.

Such opportunities will be especially interesting for the ardent fans and admirers of famous figures in the world of cinema, sports or music. It is sufficient to simply mention the name Elvis Presley here. Even though he has long been gone, nobody will ever be able to count the number of his fans around the globe. He is still popular, and one of those most frequently summoned during séances, many of which are held for the specific purpose of contacting him. The phase allows anyone to meet him. An encounter with him there is just as it would be in reality. Many Elvis fans can't even dream of this, but it is possible.

One may meet with anyone one desires - not only with famous celebrities, but also with relatives and other close ones, both living and dead. In the end, anyone who is important to the practitioner can be found. There is only one restriction here. It is difficult to even call it a restriction, because it is often unlimited, especially for creative people. It is desire. The phase has no other limits. If one's desires do not provide fertile ground, then everyone nevertheless has dreams. It's time to get about making them come true. All things are now possible.

At this stage in the development of human civilization, few things can compare with the phase at any level. No computers or medications are able to bring so many positive results.

Creative Development

Surely, any creative person reading this book has had ideas occur more than once regarding the broad possibilities of using this phenomenon for artistic and cultural purposes. And indeed, it is difficult to imagine any limitations in this field. In addition to there being no boundaries from a technical standpoint, there are also no limits regarding the type of creative output. The artist, the musician, the sculptor, and the designer will all be able to apply the practice of the phase to their purposes. Moreover, the phase can be applied in two basic and important areas: first, in modeling creative output, and secondly, as a way to a boundless source of new sensations, feelings and experiences that inspire the artist to new heights of imagination and creativity. For the latter, the experiences offered by the practice of the phase are sufficient in and of themselves. They indeed allow one to gain access to the gushing fountain of inspiration that is the human imagination. This is to say nothing regarding searching for what is to become the subject of a piece of art in reality.

The idea of employing the phase to model creative output is obvious, as absolutely everything may be created in this state. The artist may create a landscape that he is only just preparing to paint, or has already partially sketched out. This gives him an opportunity to assess the result in advance, and introduce any changes as necessary. Or he may review all of the landscapes that he intends to paint, and then choose the most promising one to start work on. Or, he can simultaneously examine all the landscapes that he has ever seen, as the phase space easily reproduces them for him in fine detail.

This possibility offered by the phase is quite useful for the musician, as it allows him to create musical scores of any complexity, including those making use of an orchestra or chorus, whose members can led be easily and freely, without worrying about how difficult it is to do this or that, and without having to avoid over-straining those musicians who must comply to his every demand. Also, he does not have to worry about whether the orchestra, for example, will able to immediately play the notes just as he wants, because the output will always comply with his wishes. Naturally, to this end the student must first master how to control the phase, but is that really an obstacle?

A sculptor or an architect can easily create anything in the phase and review it in every detail, and thus have an advance opportunity to uncover any weak aspects of his design. There's no point in describing how artists of every medium can make use of the properties of the phase, because such people can figure out those uses for themselves. Undoubtedly, an artist working in any medium can find something there for himself.

It must also be emphasized that works of art created in the phase state won't disappear anywhere. That is, there is no need to worry about recasting works of art already created in previous phase experiences. They are preserved there forever, and can always be found there again. In other words, any and all information can be stored with perfect fidelity.

The only thing a creative person may have to worry about is how, in the real world, to reproduce those wonderful masterpieces that he creates so easily in the phase. The fact is that the phase space is much more powerful than our waking conscious awareness - that is, our capabilities are much reduced during waking life. However, there will always be a chance to go back into the phase and work out the details. In essence, everything is limited only by our primitive memory, which is often unable to recall such large amounts of information during waking life.

Even this practitioner, a person far from having any musical talent, was able in the phase to easily create truly brilliant musical scores in different genres, and playing them gave him such indescribable pleasure that in the end he could only mourn that he didn't have the skills or ability reproduce them in the real world.

Sports

In many spheres of human activity, skill at complex physical movements is quite important - sometimes everything can depend on it. Meanwhile, motor skills are the most important factor in the majority of sports, from martial arts of any kind to fencing, gymnastics, weightlifting, figure skating, and so on. In many ways, playing these sports depends on learning to perform certain moves automatically. And so, gymnasts perform somersaults or some other feat dozens of times over the course of a training session, and boxers devote half of their workouts for months on end to practicing one and the same punch.

For such people, there is one additional type of movement training that may be performed in the phase. The potential for such training in the phase may not initially be obvious, but movement in the phase sets off the same brain activity as it does in wakefulness, only nerve impulses are not sent to the muscles. Accordingly, any movement that has been well practiced in the phase will remain equally well practiced in the real world. This phenomenon allows the training routine to be supplemented, or even substituted when injured or unable to train for any reason.

Of course, one will never become an Olympic champion by training exclusively in the phase, but doing so is still extremely effective.

It turns out that practitioners of East Asian martial arts are especially drawn to the phase. Thus, many karate enthusiasts either perfect techniques while in the phase, or simulate going up against stronger rivals. Even more interestingly, some find world-renowned masters for personal instruction. Especially popular phase trainers are Steven Seagal, Jackie Chan and, of course, Bruce Lee.

Sport in the phase can be combined with the technique for obtaining information, which is described in this book. The student can use that very technique to find out exactly how to train, and which technologies and opportunities can be taken advantage of in order to improve and become more successful at a given sport. This assumes, of course, that the student plays sports, something always recommended.

A New Life for Persons with Disabilities

For most people, the practice of the phase is, in the end, a form of entertainment, or at best a method for personal-development. But for people with disabilities, it can take on quite different and simply revolutionary significance. For those with disabilities, the phase space is sometimes the only place where they can feel not only fully able-bodied, but also much freer and even enjoy greater possibilities than persons without disabilities do in their day-to-day lives.

For example, a person who has lost his sight will see again in the phase, and better than someone with 20-20 vision does in the real world. Meanwhile, wheelchair users can not only walk and run, but also fly. Those who have lost their hearing will acquire the ability to once again hear the murmur of a babbling brook, or the song of birds chirping in the morning. And this is only the most general description of the opportunities offered by the phase. In fact, for a person with disabilities, the practice of the phase is an opportunity to discover a new world for oneself - a world incomparable to anything else - a world found amid those simple things that the able-bodied do not even notice, but are utterly important (for example, simply walking or simply seeing). For those in difficult life situations, it may be the only way to obtain emotionally fulfilling experiences.

There are some nuances here that should be discussed before moving on. First, if someone has been blind from birth, there is no guarantee that he will acquire sight to the same degree as someone with perfect vision. However, this question has not been studied in complete depth, and so such people simply need to practice on their own, trying to see anyway in phase, as this is theoretically possible.

Also, in some cases, disabilities may adversely affect one's practice of phase states. For example, it may be harder for a blind person to catch the intermediate state between sleep and wakefulness due to the fact that full awakening may occur for him without his eyes opening (as is usually the case with the sighted), but instead to the perception of surrounding sounds. However, this is not necessarily a problem, as the blind have many other skills advantageous to the practice that the sighted lack...

In any case, this area of the practical applications of the phase state requires further study. It deserves serious attention as an effective tool for persons with disabilities, and as a very unique tool in terms of the experiences it offers. I have been carrying out special projects in this field for many years now and provide pro-bono instruction for persons with disabilities. One of my life goals is to create a large-scale international organization that will deal only with disseminating information and giving instruction for persons with disabilities.

Those Boring Computer Games

Mankind has invented many forms of entertainment, and always assigned it high priority. Many psychologists believe that all human action is ultimately driven by a desire for pleasure. In many ways, this is just what entertainment brings, and thus why it is so important. It allows one to partially forget about life's difficulties and immerse oneself in intriguing sensations of the most diverse kinds. Some people prefer traveling, some going to the movies or simply watching TV at home, some like to play soccer or window shop, etc. In the field of entertainment, mankind has achieved a level of sophistication unknown to any other species on the planet.

No-one will argue that computer games occupy one of the most important places in the field of entertainment and recreation for most young men. The digital world has truly won over the inquisitive male mind with the variety and versatility it offers. It serves up an infinite number of things that have no right to exist in reality. The player can become anyone he wants, from infantryman to the Almighty

Himself. It is a truly powerful means of relief from the grayness of reality.

But is it really a sanctuary of endless possibility as it now stands? Is the computer world really so captivating, or does it just seem so out of an inability to compare it to anything else?

When in the middle of playing a computer game, can the sensation of movement, or any sense of change in spatial position really be experienced? Can one actually touch anything in the computer world? Nothing but the keyboard or mouse. Interaction with objects is merely simulated. Is there a single person who has been able to derive the sensation of taste from food located in the virtual world? Most people believe that it is impossible to experience the sensation of taste in any way other than actually eating food. This is far from the truth. Perhaps virtual, digital worlds are not as great as they seem?

All of computer reality consists only of staring at a small, flat screen and pushing buttons. The only real sensory stimuli involve sound, and to some extent, the sense of sight. Meanwhile, all of the other senses - touch, smell, and taste - are fully present in the humdrum of everyday life. In the end, playing computer games is nothing more than peering through a narrow slit into an interesting digital dimension, all the while remaining fully in the everyday world.

Meanwhile, in terms of the variety and vividness of sensations offered, travel in the phase space is far superior to not only virtual reality, but even to the physical world. In the phase, one may eat delicious food, shoot weapons, take any girl on a date, or go for a space walk. All the while, everything will be indistinguishable from reality. Outside of the physical body, one may experience not only every familiar sensation, but also those that day-to-day life will never offer. For example, it's possible to feel what it's like to be an insect, fly around in outer space, pass through a wall, transform something, etc. No wonder that many people consider being in the phase world to be an opportunity to more fully enjoy their existence. One may say that this pastime competes not only with the computer world, but also with real life.

In order to understand how much more realistically things are experienced in the phase than in the computer world, it's sufficient to consider the reactions of people who have experienced the same things in both worlds. After having been out-of-body for the first time, even a professional gamer with a great deal of experience will long be unable to calm down afterwards: that's how much it astounds the human mind. Even a mind used to all sorts of entertainment can be stunned. At the beginning stages of their practice, people are generally quite taken emotionally by any entrance into that parallel world.

Considering all of the above, it is hard to deny the possibility of the practice of the phase becoming a mass phenomenon, including as an alternative to computer games. In any case, it may become an entirely new means of entertainment, and able to compete with all of the popular and well-known ones on the market. At the same time, it's not difficult to imagine that under certain conditions the phase might spark a full-fledged revolution in the entertainment industry. While it's one thing to stare at a flat monitor screen and wade into some virtual world offering a minimal amount of sensation, it's an entirely different affair to enter a more complete, intelligent, and endless reality with all of one's being, the experience of which is often no less real than that of our day-to-day lives.

It requires absolutely no equipment or special devices, there's no need to spend any money. At the same time, it's more accessible, more comprehensive, and more interesting than the virtual computer world. Moreover, the practice of the phase brings about powerful personal growth.

Of course, it cannot be claimed that the practice of the phase will be able to fully replace the personal computer. Nonetheless, computer-based entertainment may be replaced in most aspects. Obtaining and processing information in the phase will be treated separately. Despite all this, people far from always turn to computers in their search for new and out-of-the-ordinary experiences. Unfortunately, they often

turn to drugs. That world might bring some out-of-the-ordinary experiences, but it's clear from the outside looking in that it also brings multiple problems and a lot of unpleasantness. On that note, the practice of the phase is the ideal field for seeking out those new sensations and experiences.

The One and Only Way to Meet with the Deceased

By using the technologies for finding objects in the phase, one will be able to meet with any person, whether still living or not. In practice, this practical application of the phase is mainly used to meet with deceased relatives, and not, for example, famous historical figures - the reasons why would be a topic for another discussion.

Naturally, nothing brings greater sorrow than death. Both one's own death in the future and that of loved ones in the present. This is natural, since no one has managed to escape biological death as of yet. People are used to the idea of losing loved ones forever, and any idea of continuing to communicate with them is often dismissed as silly, paradoxical, and fantastic. Some believe in the resurrection of the dead or that souls are sometimes able to visit from beyond the grave. Nevertheless, due to the absence of any specific techniques that would make this accessible to everyone, there is nothing but skepticism among the masses on this issue. But is it all so hopeless? Is everyone's belief that the loss occurs forever correct? And, if there is a specific method for achieving contact with a deceased person, then how to relate it to everything else in this life?

No-one is yet able to say exactly what kind of phenomenon the phase is, or what it's true nature is. But one thing is known: it can be applied to many spheres of human existence, including to meeting with the deceased. This is possible, tested, and there are step-by-step technical instructions for doing so. Irrespective of whether you're a materialist or pragmatist, it can be said without exaggeration that humanity loses a lot by not paying attention to the very real opportunity offered by the phase.

However, this is the only truly real opportunity to consciously and directly contact a deceased person, whether personally familiar or not - something that is often strongly yearned for, but has long seemed impossible. And everyone can experience this for himself. A student who applies the skills learned in this book will soon be able to once again meet with those whom he had never hoped to see again for the rest of his days. Is there anything comparable to this?

Moreover, a person met in the phase will be just as real in terms of sensory perception as he would be if encountered in the day-to-day world. Such people can be touched. One may converse with them, and hear the timbre of their voice. Family members can be hugged. Even their habitual perfume will be recognized... This is not imagination, nor some faint picture - this can be even more vivid than the world in front of you right now. Of course, the metaphysical nature of people encountered there is a discussion for another day. For some, it's the actual souls of the departed. Some may not believe in the soul as such. People in the physical world look at the same things and see them differently. Should that situation be any simpler in the phase? Of course not. It is mainly for that reason that there's no point at all in getting held up on this. The important thing is that this can be done. And even more importantly, there is no other way to do it. The algorithm (procedure) is simple: entering the phase, deepening, finding objects. And then just be brave enough...

The Behavior of the Deceased in the Phase

Technically speaking, besides fear, there are no hard-to-surmount obstacles to meeting with the deceased in the phase. Meanwhile, they exhibit several basic types of behavior, each of which will be treated separately. Whatever theory on the nature of the phase is closest to you, whatever the true

qualities of the phase, there are nonetheless several characteristic types of behavior exhibited by deceased subjects in the phase.

All strangeness of behavior and character in persons encountered nearly almost always occurs within the first few seconds of communicating with them, although not rare are situations where abrupt changes begin to occur only after some time.

These changes take place in the psychology of the subject, and in the nature of communication with him. Such breakdowns most often occur in cases when one is still unable to control the phase well, and still commits a variety of errors. Once one has solid practical experience under one's belt, and has acquired the ability to confidently use the techniques for controlling the phase, such situations become the exception rather than the rule.

Thus, the possible types of behavior to be encountered are:

Behaving as if Deceased

This type of behavior cannot be described in precise detail, but it inherently includes the subject understanding that he was once alive, but no longer is. Moreover, the subject's physical features and abilities may not correspond to those of his in the physical world, as there are no internal limitations in the phase.

This is the most frequent behavior exhibited by a deceased person to be encountered in the phase. Perhaps it is the most desirable type of behavior, as it creates the most true-to-life situation. In fact, the most complete communication occurs when the subject exhibits this type of behavior, as it is a true continuation of the communication that once occurred in the physical world. That is, there is no interruption to the logical flow of communication, nor any resulting silence on certain issues. One approaching the situation from the perspective of life after death should always strive to achieve exactly this type of behavior in the subject.

How does one interact with a deceased person in a phase who realizes that he is dead? There's no need to spend too much time on this question. It is better to act in accordance with the context of the situation, trying not to offend or bring up anything painful that could evoke negative emotions. One ought talk about everything as it actually is.

Behaving as if Still Alive

A person encountered in the phase who is already deceased may have all of the external traits and ways of behaving that the practitioner grew accustomed to while the subject was still among the living. This includes everything from how the subject dressed to his conversational style. Such a person may behave as if he were still alive up through the present moment, and as if the practitioner had simply run into him on the street in everyday life. That is, he might not notice or realize the situation, as his breathing and heartbeat will be that of a living person.

More often than not, in this situation the subject will not possess any special knowledge or ability to control the phase space, and all his actions will be no different from those of his in the physical world, and governed by its laws - those laws of nature and physics that do not apply in the phase.

Faced with the subject acting as if he were still alive, the practitioner may still be quite satisfied with the encounter. Alternatively, the practitioner may wish that the subject were fully aware of the situation. The fact is, if the subject were aware of his situation, this could have a serious affect on his attitude towards everything going on around him, creating unnecessary problems, and unnecessary anxiety for

him. If for any reason such behavior is not to the practitioner's liking, he could once again employ the techniques for achieving contact, placing increased attention on the subject not having the same attitude again towards his surroundings. Likewise, the practitioner could just tell him about his death, but this is fraught with evoking a whole slew of negative forms of behavior.

By and large, the phase practitioner can reasonably talk with such psychological types as if the encounter were something occurring during the subject's lifetime. It is primarily in this case that behavior will be the most appropriate and acceptable for both the practitioner and the subject.

Tearfulness and Self-Pity

In this case, the deceased person behaves in the phase as if he regrets what had happened to him in the physical world and brought about his current situation. This is expressed in constant complaints, tears, and a reminiscing about what had happened. This kind of behavior is most often seen in those cases when little time has passed since the subject's death.

For some, such behavior will be normal and not require further action. However, if this does not suit the practitioner, as looking at everything in this way may be unpleasant, then the best solution would be to try to convince the subject that nothing terrible has happened, and that everything is fine, as all is as it should be. It is also advisable to offer consolations befitting such a situation. Perhaps the subject will be able to collect himself quite quickly. This is better than re-summoning the person all over again.

Corpse Syndrome

This is the most undesirable of all possible scenarios, and one should use all available means to try to avoid it. A practitioner inadvertently coming across a deceased person in this form may simply never want to repeat the experience again. However, such incidents are caused exclusively by incorrect implementation of techniques.

Corpse syndrome in a deceased person in the phase means exactly what the name implies. After performing the technique for achieving contact, the practitioner finds himself face-to-face with a corpse. This experience is most terrible if the subject died in an accident from serious injuries.

Corpse syndrome can be classified into two main types. The first one, ordinary corpse syndrome, includes when a person is in an immobilized state, perhaps in a coffin. The second one, living corpse syndrome, includes when the subject appears to be dead (postmortem lividity, a cold body, no pulse, no breathing, or even autopsy stitches), but can nonetheless move about normally and communicate.

Immediately upon performing the technique for achieving contact and realizing that just such a situation has occurred, the practitioner is advised to exit the situation immediately, as it could have very unfortunate consequences. However, it should not be assumed that all further attempts to interact with the deceased in the phase will bring the same result. Such apprehension may be dispelled by achieving contact once again, even right away, without first returning to reality.

If the practitioner nevertheless decides to continue interacting with a subject who appears as a corpse, then he must do so as carefully as possible, trying not to focus his attention on the subject's condition.

It should be noted that all of these reservations mainly relate to meetings with deceased relatives. Some practitioners are known to deliberately seek out corpses there, just out of curiosity. There's no point in speculating as to whether or not this is right. Either way, such a possibility exits and may be useful for those struggling with a fear of the dead.

Aggression

This psychological trait encountered in a deceased person in a phase is characterized by aggression caused by a wide variety of reasons. It may be expressed in attempts by the subject to physically harm, kill, severely frighten, or threaten. Each of these behaviors may take on a wide variety of forms - the phase space serves as very fertile soil in this regard, due to its unrestricted properties.

The causes for this kind of behavior may be quite varied. In no case should it be considered normal, and there is no reason to try to grow accustomed to it.

The most important thing when having come in contact with this psychological type of behavior in a subject is to avoid physically affecting him. It must be kept in mind that no matter what physical contact occurs, it may have an effect on subsequent interactions. Therefore, one should always stop the communication if it turns out that something is wrong. This applies all the more so if a relative is involved; it is psychologically difficult enough to suffer a family member's death, let alone a subsequent physical altercation with him. If the subject actively attacks the practitioner, the latter should immediately employ the translocation technique in order to exit the situation. It is also possible to immediately try to re-summon the person being contacted.

Unwillingness to Communicate

In this case, the deceased person starts to behave in a very aloof manner and without desire to be drawn into conversation. It should be immediately pointed out that that such behavior in the phase is not only the prerogative of the deceased. This problem is often encountered in almost every type of contact with animate objects in the phase. This is especially true at the beginning stages of one's practice. This is clearly demonstrated in practice when, for example, a deceased favorite aunt is approached in joyful disbelief by a practitioner - but she then avoids the practitioner's eyes, and acts as if it is the first time that she has seen him in her life. When the practitioner tries to ask a question or explain something to her, he doesn't get the typical reaction of a live person. There will often be only silence in response. Such subjects will also often look the other away.

This problem is resolved by better developing communication skills regarding animate objects in the phase. Also, simply bringing one's practice of the phase to a decent level often helps, as this reduces such bumps in the road to a minimum.

Acting Like a Stranger

This refers to when the subject behaves adequately in terms of communication and interaction, but nevertheless shows no sign that he ever knew the practitioner. Meanwhile, this person may be exactly the same as the practitioner is used to seeing him, with the same character traits and physique. He may know his name, but everything else, especially the life history he describes, may not have anything to do with reality.

It is safe to assume that this lack of a true-to-life memory in a deceased person will present no obstacle to communication for some practitioners. Lack of true-to-life recall in a deceased subject is truly not all that important when compared to the joy of finally seeing a loved one again. A practitioner reunited with a loved one would hardly think that their encounter were unsuccessful if the deceased acted like a stranger, and would hardly see it necessary to take corrective action, as this type of communication allows the practitioner to once again see those same eyes, hear that same voice, and so on.

Perhaps those encountered do not need to remember what happened to them or know where they are?

Maybe it's best to let them live in their reverie, seeing the whole situation in a completely different light? Does one really need to go through all of the ordeals that may arise after they realize their situation? That's why, before implementing measures to achieve more true-to-life contact, one ought think long and hard about the wisdom of doing so.

One should interact as naturally as possible with a person lacking memory of the past, as this is just what the situation calls for. It should be kept in mind that brining up what happened in the past might evoke negative reactions in the subject, which is why sometimes it makes sense to introduce oneself to him and talk to him as if for the first time.

Complete Inadequacy

In some cases, the behavior of the deceased in the phase may resemble that of a deranged person, exhibiting the most diverse manifestations of neuroticism, ranging from inability to comprehend the situation to inarticulate speech. The subject may also be fairly aggressive.

It's worth noting once again that, especially in the early stages of one's practice, the behavior of the deceased in the phase can greatly depend on how they passed away. It also depends on how specifically involved the practitioner was with all of the events involved in the process (funerals, for example). Therefore, if the deceased displayed some symptoms of delirium before passing on, this could very easily be reflected in the phase space.

If that happens, it is naturally unlikely that the situation could be resolved in a positive manner by trying to restore the subject's inadequate behavior to normalcy. The techniques for re-achieving contact should be immediately employed. Afterwards, the strange behavior is unlikely to reoccur.

Case Studies

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Don't watch the morning news and eat at the same time. I vomited all today's breakfast into the toilet after watching the news report that someone I knew, far from a passing acquaintance, had been brutally killed that night. He had he tried to call me a couple of weeks before, but I hadn't been in the mood to accompany him on another one of his drinking bouts. For my own peace of mind, I decided to somehow try to make amends.

I lay down. With great difficulty, I calmed down and began to focus my attention on phantom wiggling with my arm. No wiggling occurred at first, but once it came, it started quickly increasing in amplitude. A short lapse in consciousness occurred after about 10 minutes, and I was able to easily get up out of bed.

I didn't need to deepen. After closing my eyes, I immediately focused my attention on the image of my friend. Then, something picked me up and moved me in an unknown direction. After several seconds, I was literally thrown into the kitchen of his apartment. As usual, he sat in a chair at a table cluttered with cognac. He didn't pay any attention to me. He didn't look good, with many bruises and cuts on his face and arms. Although there was almost no blood, it was all awful to look at due to the hyper-realism, and I began to feel nauseated again. When I came closer, he turned to me and sobbed... I tried to ask him what had happened, because they didn't say exactly what had occurred on the news. It turned out that his lifestyle lay at the cause of it all. He started shouting that he wanted to live, and that he would no longer act like that if he could only live again. I apologized for not having picked up the phone. I

looked at him for the last time. And, acting against my beliefs, I returned to my body.

By evening, his explanation of what had happened was confirmed. As for his behavior and external appearance, they were understandably triggered by my still raw emotions. I think that if I meet him in several months, he'll look and act differently.

Obtaining Information

It is now necessary to devote several pages to theory. This is one of those very rare cases where theory will be useful for the practitioner. To begin with, obtaining knowledge from the phase state implies access to certain informational resources. The difficulty lies in the fact that the nature of these resources remains relatively unknown, as there is no clear data on them. However, many have considered this question before.

Some confidently maintain that the whole matter has to do with certain fields of information that become accessible in the phase. Besides its fantastic nature, there is nothing to note about this statement, as the sheer volume of obtainable information compels one to believe that anything is possible regarding the practice itself.

Meanwhile, there are adherents to the notion that the collective unconscious is accountable for everything here, a theory that is not very far off from those regarding fields of information. To almost the same category belong the mythical "Akashic Records" and other teachings concerning "Cosmic Libraries". The list could go on and on.

Moreover, among of the occult points of view, a most natural theory is the one that the information obtained in the phase comes from some kind of extraterrestrial beings. It's very easy to come to that conclusion when using the animate objects technique for obtaining information, which will be treated later on. However, it is necessary to maintain some sobriety of thought and draw conclusions based solely on practical experience, rather than on books, theories, or personal impressions. What works in practice is the only measure of truth.

Either way, it is impossible to ignore the most mundane explanation for this phenomenon, which states that it is a hyper-realistic dissociative state of mind. In this case, the brain itself would serve as the source of information, with the subconscious mind taking center stage. Most modern practitioners subscribe to this particular theory, especially as it offers the most intelligible and integrated explanations.

It can be illustrated by the following example, which supposes that the phase state is nothing but an extremely unusual state of mind and that all perceptions in it are nothing more than an unusually realistic interplay of mental processes. In this example, a practitioner decides to translocate to a forest. To that end, he employs the closed eyes technique, resulting in a forest appearing in front of him within several seconds. What would happen if he wanted to find out what kind of forest it was, what it was composed of, and how it got there?

Consider: in only a matter of seconds, the human mind will create a hyper-realistic space, not inferior to reality itself, consisting of millions of blades of grass, leaves, hundreds of trees, and a multitude of sounds. Each blade of grass consists of something, and is not a mere string of pixels. It is possible to

take up each blade separately, pull one up from the ground, or even examine its capillary system. Each leaf comprises veins, plant tissue, and pulp. The bark of every tree has its own unique pattern. All of this, it turns out, was able to be generated by some resource in the brain, and within seconds at that. It may be difficult to believe that the brain is capable of all this, considering that it often fails in the simplest tasks of everyday life...

And now wind blows through the forest, and millions of leaves and blades of grass sway in a wave-like motion, obeying the mathematical model of air mass motion. So it turns out that some resource within us is able not only to generate millions of details in the correct order in only a matter of seconds, but also to individually manipulate each of those details.

Even if the phase were only a state of mind, that would not mean that a source of information was absent, as the brain wields enormous computational resources, the capacity of which is practically impossible to fathom. It is doubtful that a single computer is capable of all this, even the most modern model. The conclusion may be drawn that a practitioner has the ability to get in contact with this resource while in the phase. What remains to be learned is how exactly to do this.

Assuming that the phase space, its formation, and control of it are handled by the subconscious mind, then it would follow that the practitioner might contact the subconscious mind while in the phase state. It is totally possible that during everyday waking life, the subconscious mind sends out informational signals based on the computations performed by its vast resource. Most simply fail to hear or otherwise perceive such signals. This happens because most are accustomed to taking in information through speech, but the subconscious would hardly make use of such a weak instrument as human language to communicate information.

Only the phase allows one to consciously communicate with the subconscious. If all phase objects are created and controlled by the subconscious mind, it follows that those very objects can be used as interpreters. This would mean that when speaking with someone in the phase, even though the subject being spoken with uses familiar language, he himself and his knowledge are meanwhile being controlled by the subconscious at that very moment.

Nevertheless, any explanation regarding the nature of the ability to obtain information in the phase can hardly be considered proven or authoritative. All of the above is no more than theory. It is possible that totally different resources are at play here. But all that is not so important. What's most important is that it's known exactly how information may be obtained in the phase.

Methods for Obtaining Information

There are only three basic techniques for obtaining information in the phase, each one of them being quite different in nature from the others. They are the animate objects technique, the inanimate objects technique, and the episode technique. There are of course several other techniques, but it is hardly worth going into them, as these three techniques provide everything any practitioner could need when trying to accomplish any goal.

The Animate Objects Technique

For this technique for obtaining information, it is necessary to find a person in the phase (using the techniques for finding objects) and obtain the needed information from him (by means of simple questions). If the information to be obtained relates to any particular person, then that very person needs to be found in the phase. If the information is not tied to any specific person, then one may create a universal source of information, which ought to be associated with wisdom and knowledge. For

example, this could be a hermit or a sage, a healer known in real life, and so on.

The advantage of this technique lies in the fact that it is easy to ask follow-up questions, and just as easy to verify the information obtained. The downside to this technique is that it may be difficult for many to communicate with animate objects in the phase due to their reluctance to talk, in addition to more general problems with maintaining the phase. However, this problem is easily solved with experience.

In practice, this works as follows: The practitioner has entered a deep phase, and has decided to learn something about a colleague at work. To this end, the practitioner should use the technique for finding objects, and find that very colleague. The practitioner is then able to leave his bedroom with the thought that his colleague is on the other side of the door, and that she will surely be there as long as he has no doubt in this. After finding her upon opening the bedroom door, he should literally pick her brains about everything that he's interested in finding out. He doesn't need to use telepathy or anything of the sort. It's enough to simply ask her about what he wants to know. The subject will immediately begin to tell all, and in an understandable language. No images, visions, guesses, or anything subjective will come from her. The conversation will take place just as if it occurred in everyday life.

During the conversation, the practitioner may ask additional follow-up questions. Beginners should keep in mind that they will have very little time to hold the entire conversation (due to difficulties with maintaining the phase), and should therefore strive to be concise and ask for concise answers until the point when they are returned back to the physical world.

The Inanimate Objects Technique

In this case, information is obtained from the phase using the techniques for finding objects, which include any inanimate sources of information: inscriptions, books, newspapers, etc. When finding an object, it is important to focus not only on the fact that the object is needed, but on the fact that it will contain or convey the desired information. One may find a radio or television and tune into broadcasts on the topic of interest, changing channels or frequencies as need be. The practitioner may even use a computer in the phase to make use of search engines or browse its file-folders in the certainty that one of them will have the needed data. This example is obviously a symptom of the influence of modern technologies on the human mind, but no harm in that.

A downside of this technique is that significant difficulties arise when one has an additional or follow-up question. As a rule, it will then be necessary to re-summon the source of information. However, if the practitioner is currently having problems in dealing with animate objects, this technique may be a good temporary alternative.

In practice, everything may go as follows: having entered into a deep, stable phase, the practitioner focuses his attention on the fact that there will be a book on the bookcase (or better yet - a leaflet) that provides the answer to his question in a concise and yet comprehensive way. After going to the bookshelf, the practitioner should quickly scan it for the needed object, which will more than likely be there. After that, it only remains to read the contents of the book or leaflet. If the piece of writing being sought on the bookshelf is not to be found, or does not contain the right information, then the entire procedure for finding an object can be performed all over again.

The Episode Technique

This technique differs substantially from the previous ones. Here, one does not need to find anything. The practitioner simply moves about on his own in search of the answer to a question vexing him. In

some situations, this is a much easier way to find an answer. In terms of techniques, it is necessary to simply employ the technique of teleportation with closed eyes, focusing one's attention on the place or object about which something specific needs to be learned. The practitioner will afterwards find himself in a place where he can observe the answer to his question with his own eyes.

This method is better suited for those cases when one needs to know the exact events of a situation (observe them first-hand), find a lost object or a lost person, etc. In general, the practitioner himself may decide whether it's better to find out something from a person, by reading about it, or by seeing it first-hand.

The technique is illustrated by the following example. A practitioner has lost his wallet and cannot find it, no matter how hard he searches. Determined to use the phase to his aid, he enters into it, deepens it, and with closed eyes focuses his attention on the thought-form of the wallet and where he possibly misplaced it (no specifics - just the thought form). After these steps, the practitioner is led through a dark space, and then soon thrown into a place where he can see for himself where exactly he dropped or left behind his wallet. Naturally, the translocation techniques are to be employed here, which may present an additional barrier to the use of the episode technique for those with little experience.

Verifying Information

However, friend, the techniques for obtaining information are only a part of the entire process, as their results can be unreliable. There are only theories as to why objects sometimes tell the truth, but also sometimes lie, even while looking the practitioner straight in the eye. Some believe that not all information is accessible. Others believe that certain information may be off-limits for a given practitioner. From the materialist point of view, the explanation lies in the instability of the properties of objects, which are distorted under the influence of conscious and unconscious thought. This will be treated later on.

In any case, it should be clearly understood that not everything learned in the phase is true. There are several techniques for counteracting this, or at least protecting oneself from incorrect information.

Follow-Up Questions

The essence of this technique for verifying information is simple: in the phase, one tries to get a simple confirmation of the information from the object by asking follow-up questions that either confirm or contradict the information obtained. In other words, the practitioner may unashamedly request an entire slew of explanations to ensure that the information is credible.

For example, a practitioner may ask an animate object in the phase whether he is unwittingly suffering from any diseases. Let's suppose that the object answers that there is a malignant tumor in the intestines that is gradually metastasizing. The practitioner should not panic in such a situation, because it may be a false alarm. He should simply ask for some additional facts that would prove that such a situation has developed. For example, he could ask for an indication of the symptoms.

Linguistic Tricks of the Trade

Any information obtained in the phase can partially confirmed using quick verbal formulas. To be precise, they help not so much to confirm information as to understand the inclination of an object to tell the truth, which is of paramount importance here.

There are several such tricks. One of them is simply to take a question that has already been asked and

answered, and pose it again. This may come as a surprise, but the second answer may totally contradict the first one. In that case, of course, one ought be cautious regarding not only the original answer, but also the object itself. It's generally better to find a new object and then start everything over once again.

Another trick is to rephrase the same question. It may turn out that one and the same question, albeit rephrased, yields a completely different answer.

Real-Life Verification

Considering that information obtained in the phase may have quite a profound effect on future life events, it is advisable to verify such information in the real world. The more important the information obtained, the more actionable it is, all the more effort that needs to be made to confirm it in reality using traditional methods - before one takes action on the information. This would seem natural, but many people ignore this approach, forgetting about their own powers of reason and mistakenly trusting information obtained from the phase, without having the experience to take the proper approach to the informational resource available in the phase.

The Main Difficulty

The ability to obtain undistorted information from the phase is considered to be a masterful skill of nearly the highest order. So where do problems occur? As has already been noted, obtaining information is not anything difficult from a technical point of view - it suffices to get into the phase and find something out from objects or the phase space. Problems occur on a completely different plane, one that is much more difficult for people to control - the plane of thought, mood, and belief - both the superficial and deep-founded variety.

One of the most exciting and interesting tasks of ongoing modern research is the study of how the phase space, its properties, and functions depend on the internal mental background of the practitioner. This task is made particularly clear by the following example. This example will assume that the phase space is controlled by the subconscious mind. It will also assume that a practitioner has gotten into the phase using an indirect technique and has rolled out of his body while in his bedroom. It turns out that the subconscious was able to generate the entire room along with millions of minute details with exact precision in a matter of seconds, perhaps in a mere fraction of a second. Unimaginable is the amount of computation that had to occur in order to so quickly generate everything, up to every thread in the curtains and every dot of ink on the wallpaper, without violating any laws of physics. It's difficult to even fathom. Next, the practitioner decides to perform a well-known test with a calculator. To this end, he needs to find that computational tool and punch in the numbers to be crunched. He will then verify the calculator's answer in the real world. And so, he uses the technique of finding and finds a calculator. He finds the real thing, and not just a mere representation of it. This object, despite its size, is quite complicated - yet the phase creates it with singular accuracy and precision. All of its lines, buttons, and curves are generated - all much more accurately than could ever be drawn. Moreover, this calculator can even be taken apart, and its internal components may be examined. Everything here is generated in only an instant.

But then the trouble starts. The practitioner multiplies 34 by 79 and gets some odd result, e.g.: AP345B, 59274047... etc. That is, the result is anything but the correct product - 2686.

A paradoxical situation now arises: the subconscious mind generates a space around the practitioner, accurate to an impossible degree and up to the minutest detail. However, this very same subconscious mind is unable to multiply two-digit numbers together, a simple math problem that the practitioner

himself can solve within several seconds. Doesn't this situation seem strange? Actually, not at all. The phase space and its computing resources are not at issue here. For the phase, this calculation is not difficult at all - it's quite easy, as would be instantly multiplying hundred-digit numbers together. This is really a mere trifle for the resource that the practitioner has at his disposal, even if he himself has difficulties with multiplication tables.

The crux of the problem lies in the mind of the practitioner when he is performing this given test. He may simply lack confidence (and this doubt will be reflected in the result). In addition, there may be a mass of other thoughts and feelings going through his head, which may bring all of his efforts to naught. For some reason, it sometimes seems that a similar phenomenon pertains not only to the phase, but also to the everyday physical world...

A quite similar situation arises with the technique of translocation in the phase with eyes closed. It is enough to think of something extraneous, enough to have some doubt in the outcome of the flight, and that flight will then take much longer, or even eject one into a different place, or simply return one back to the physical body. The very same mechanisms and systems are at play when obtaining information. While with teleportation it's enough to translocate several times in order to understand the essence the answer sought, or to feel it, more protracted problems may develop with obtaining information.

One of the proven properties of the phase state is that its stability and steadiness are directly proportional to those of the person experiencing the sensations it offers. For this reason, the external characteristics of objects tend to be very stable and unchanging. For example, one cannot put one's arm through a wall when in a deep phase. But at the same time, the properties and invisible functions of those same objects can be very unstable and sensitive to any mental disturbance. That is why it is difficult to instantly evaporate water or turn it into blue brick while in the phase, but water can easily be turned into vodka - a transubstantiation accompanied by change not only in taste and smell, but even in properties which affect the mind of a person who drinks it. After all, water and vodka have the same outward appearance, but only differ in terms of properties. And just as well, an object created in the phase for the purpose of obtaining information is extremely dependent on the internal state of the practitioner. A polluted mind muffles just what the practitioner wants to learn, and blocks what phase objects could easily convey to him.

For that very reason, a practitioner desiring to obtain information in the phase should remember one important thing: one must be not only externally, but also internally as indifferent as possible to the information one obtains. In parallel with this, it is necessary to have full and complete confidence that everything will work. Otherwise, the object will vacillate between what one wants to hear and what one is afraid to hear, instead of a simple transmission of information occurring. This problem is overcome in large measure through practice, but there are some tricks that facilitate this task. The simplest of these is as follows: the practitioner asks the object his question neither point-blank nor right away, but unexpectedly during conversation on a side topic. This approach simply allows the practitioner to relax and remain indifferent to what is happening, if at least for a short while.

This ought to be noted well, and then practiced if the technique is needed. Who might this apply to? The technique is needed by anyone who would appreciate learning additional information about loved ones, one's job, or future.

Case Studies

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I had put a lot of work into the book the day before, wrapping up a three-day session. My brain was still very tired, and would need more than the previous night's sleep to recuperate. After working another hour from 8 to 9 am, I fell asleep. I woke up around dinnertime, ate, and was once again unable to resist falling asleep. After about another hour or two of sleep, I woke up motionlessly to partial conscious awareness after a vivid dream. I realized that my mind was clear and relaxed enough to try to enter the phase. Moreover, I had an intense desire to do so. I tried separating - and nothing. I began observing images. At first they were quite dull. I could make out a forest landscape somewhere in the distance. It quickly became more and more realistic, and seemed to be sucking me in. However, I didn't feel like waiting for it to pull me in, and so I tried once again to roll out. I was only able to make several degrees of movement, and then I was stuck again. I returned to my body, and once again rushed to force myself to roll out. I was able to move significantly farther, but was still stuck. I returned again, and even more forcefully started rolling out, this time meeting no resistance.

I felt the phase to be fairly weak. Even deepening techniques hardly helped. I had no vision, and the sensations had less than 50% the stability of those of real life. I was nearly pulled back into my body. I tried palpation on the objects in my room with double effort, and meanwhile ran around in order to obtain more sensations. It took effort, but the situation started to stabilize. Once I could feel that I was stably in the phase, I put my hands to my eyes and aggressively tried to see through the darkness. Sight quickly came, and I could see the whole room no less vividly than in real life.

Since the phase still seemed unstable to me and destined to be short-lived, I decided to put aside my plan of action and instead practice skills that I had not used in a while. First, I went up to the wall and started to forcefully knock on it with my knuckles. I immediately felt sharp and unpleasant pain. I concentrated my attention, and the pain quickly subsided. I knocked even harder. There was no pain. I punched the wall several times with all my strength, breaking the surface of the drywall and leaving a dent. There was no pain at all.

I then looked at my slipper lying next to the bed, and tried to move it just by looking at it. After some hesitation, the slipper started to move a bit, though reluctantly. I noticed that the realism of the space around me sagged somewhat and everything seemed to fade a bit - afterwards, the slipper bent to my every will. I moved it across the floor and made it move through the air. I finally dashed it against the window, shattering it. A cold draft blew in. I then telekinetically flipped the bed over and installed it on the ceiling, all by staring at it. I then focused my attention on the light-bulb of the lamp, trying to turn it on by force of will. The light bulb flickered on, and then off. I increased the depth of the phase to a hyper-realistic state through peering and palpation, and then tried illuminating the light-bulb again. This proved to be more difficult. It didn't particularly want to obey my will. But after a few seconds, it gently reddened, and then lit up.

I finished my phase skills training session by concentrating on the bed, willing it to catch fire. It immediately started smoldering. Then, small tongues of fire erupted here and there. Within a few seconds, the whole bed was on fire, filling the room with a sulphuric smell and a lot of smoke.

Rubbing my hands together in order to deepen the state, I went up to the broken window, startled that the phase had lasted so long, as it had initially been so unstable. I decided to use the last moments of it to take off into outer-space in one of those ultrafast machines featured in the move "Star Wars". I focused my attention on the idea, closed my eyes in anticipation, and immediately felt myself moving. I gradually felt the sensation that I wasn't standing, but sitting on and sinking into a comfortable chair that had just appeared. I now felt that I was dressed in some kind of spacesuit, and holding a pilot's joystick in my gloved hands. As soon as I focused my attention on that tactile sensation and had already decided to bring back my sight, a horribly loud sound started blaring. A force of titanic

proportions pulled me from the chair and cockpit that I was in, its safety restraints nearly tearing me apart. The shock forced my eyes open.

Fortunately, my eyes did not open to the physical world. But unfortunately, I saw that I was approaching a huge spaceship at high speed, with sparks flying about all around me. There was already nothing that I could do. After another second, there was nothing but darkness, and I was weightless. Vexed at the interruption of such an interesting adventure, I totally forgot to employ further techniques, and soon realized that I was lying in bed, and could feel daylight through my eyelids. I figured that it was time to get up and continue writing the book. Without attempting to get back into the phase, I went to the bathroom to wash up, meanwhile reflecting on what had happened. I looked in the mirror, and did not immediately realize what was happening: I had huge beer-belly. At first I was in shock, because I had devoted so much energy to getting rid of this "trophy" that I got from "bulking up" and heavy weight training. Taking the belly in my hands, I squeezed and rolled the layers of fat. I then realized that I had never had a belly like this before. And then came the epiphany - I was still in the phase! One can only imagine my relief ...

I decided right then and there to implement my plan of action. I had already decided to first deal with the structure of the book. I was tormented by doubts regarding the classification of practitioner experiences, and their distribution throughout the textbook. My original plan had been to consult my subconscious mind through the medium of a wise man. However, then I remembered that my computer had the file open and was mere steps from the bathroom. So I went up to it, all the while concentrating on how I would see the book's table of contents displayed and showing the best way to structure it. I bent over the computer, and opened the current file. I quickly scrolled to the table of contents, which matched that of the current version in real life. This disappointed me somewhat. I scrolled down to the appendix, which I still felt to be somewhat awkward and bulky. To my surprise, I noticed that some sections were missing. I realized that everything was somewhat smoothed out, and that those missing sections did not contain any useful or necessary information, even though they had seemed quite necessary before.

Surprised that the phase had not ended yet, I decided to nevertheless still try to talk with the wise man about the book. I closed my eyes and then focused on the wise man. I quickly found myself in a forest next to an ancient dolmen. The familiar wise man was sitting on one of the stone blocks. Quickly bringing the phase to maximum realism by scrutinizing, palpating, and blowing on my hands, I approached him and asked whether I had correctly structured the book. With a kind of a cunning squint and voice not typical of him, the wise man answered that it was necessary to list the practitioner experiences in alphabetical order, and that there was no point in dividing up the book into sections. I didn't immediately get the joke, and hesitated for a moment, trying to find a logical explanation for his reply. I suddenly found myself thinking that I was lying in my body, and right then all of my bodily sensations came back 100 percent. I started trying to once again separate and implement the techniques, meanwhile analyzing what I was doing. I found my efforts to be stupid, and so there was no chance that I would separate.

Healing Oneself and Others

The time has come to examine methods for healing in the phase. As has already been noted many times, the phase state allows one to influence the organism, and there are a multitude of ways to do this. Despite all of the effort devoted to this field, it remains far from well understood. One of the most important achievements of the School of Out-of-Body Travel is having determined the easiest and most accessible techniques, and then systematizing them according to fundamental actionable principles. It so happens that it was first to study this possibility in detail and conduct in-depth experiments on it. Its book on this subject was the first in print, and remains the only one devoted exclusively to this topic. Nevertheless, the most important principles of that work will be repeated here.

After learning all of the possible techniques and their variations, the student should be able to choose several of the ones that come most naturally. However, the student should not trust his own reasoning in making a choice of technique. What works for him in practice - that is, what brings him results - is the most important factor in selecting the method to employ. Some techniques may initially sound very tempting, but then turn out to be quite difficult to perform. Others may seem closer to one's abilities, but it may turn out in practice that totally different techniques are more interesting, more accessible, and easier to perform.

In order to achieve maximum effect, it makes sense to use every technique possible for influencing the organism. In other words, it's worth acting upon a problem from all directions, using every possible approach. Such an approach yields the greatest effect, because in case one technique doesn't work, another one might be effective. On the whole, such a multifaceted approach yields the most reliable and stable results.

Particular attention ought be paid to the comments below regarding the accessibility of self-treatment techniques for beginners. Of course, the instructions for the techniques, while quite specific, are not uncompromisable iron rules. Everything described hereinunder should serve as a kind of foundation or template from which to spring off with one's own personal experience. Perhaps the practitioner will be able to build upon them, or come up with personal adjustments.

Obtaining Information

Actions

The essence of this technique is to obtain useful information in the phase that can be applied to self-healing. The information obtained may pertain not only to actions to be implemented in real life, but also to actions to be performed directly while in the phase. It's possible to learn how to help another person, or learn what that other person needs to do to in order to overcome his illness. For example, if the practitioner has some illness or other health-problem, he can learn in the phase which medicines would have the best effect in the physical world, or which actions taken in the phase could help him to recover from his illness or affliction. The relevant techniques for obtaining information in the phase were described in a previous section of this book.

Therapeutic Indications

The therapeutic indications are endless. As the technique concerns obtaining information and knowledge, it can be used for any self-healing case, no matter what its gravity or variety, and no matter whether the intent is to heal in reality or while in the phase.

Example

For example, a practitioner has hurt his leg while at work. There's a bad painful bruise, and it's taking a long time to heal. And so the question arises as to how to get the bruise to start healing faster and become less painful. The practitioner enters the phase and employs the technique for obtaining information through animate objects, and to that end summons a surgeon. He briefly describes the problem and asks for advice. The surgeon recommends that the practitioner first go for a short run in the phase in order to get rid of the pain or simply stop feeling it, and then, before returning to reality, smear some cooling-agent onto the bruise and inject a large dose of novocaine into it. The phase surgeon might also advise him to apply a compress using ingredients that he had never even thought of, or take a specific medicine. The result is that all of the above is implemented both in the phase and in reality, achieving a result commensurate with the quality of those actions.

Effectiveness

Effectiveness (in this context: the accuracy of knowledge obtained through the phase) is highly dependent on one's level of mastery - that is, on the ability of the practitioner himself to obtain information from the phase. For a novice, no more than 20 to 40 percent of advice obtained may be accurate, but with experience that number may reach 70 or even 100 percent. Considering this, it is vital to use the techniques for verifying obtained information.

Difficulties

The main difficulty with this type of healing using the phase lies in the fact that the practitioner must posses an additional skill: the ability to obtain correct information from the phase and, by corollary, the ability to verify that information. It's usually necessary to simply enter the phase, deepen it, and then perform the actions one planned to do, all the while maintaining the phase. But in this case, everything is much more difficult.

The very accuracy of knowledge obtained is highly dependent on how impartial the practitioner is to the information he is receiving, and how confident he is that he will be able to obtain accurate information. He should not make the source of information feel pressured to say what he wants to hear. By doing so, the practitioner would choke off the flow of accurate information. It's hard for the average person to "turn-off" habits like this without serious training, as everyone is accustomed to contemplating something in the back of one's mind, or having some desired outcome for a conversation.

Accessibility

Of course, obtaining information in the phase for the purpose of healing is one of the most difficult processes of all, and so the novice is better off shying away from it if he doesn't have a pressing need to go through with the process. Unlike many other methods for healing through the phase, it is necessary here to master the separate and difficult technique of obtaining information.

Taking Medicines

Actions

Most people are aware of the so-called placebo effect that occurs when sugar-pills administered instead of real pharmaceuticals work just as well as drugs about one quarter of the time. In the phase, this feat can be pulled off much more impressively and with much greater effectiveness, as not only may any pill (or other dosage form) be generated, but its effects can also be felt immediately. The physical body simply has no other choice when it is given a pill with ascribed properties. All of this forces the physical body to react to the events taking place in the phase and recreate the effect in every possible way in the practitioner's real-life organism. This is a great method.

The physical body is totally fooled, and forced to work in a one way or another, solve a specific problem, or complete a certain task. The key to understanding how this occurs lies in the following fact: the physical body reacts to all experiences in the phase state as if they were actually occurring in reality, and attempts to physically adapt to phase events by trying to create the needed and hitherto insufficient effect.

This is made clear by the following simple lab experiment: when observing a practitioner who is running while in the phase, changes in breathing patterns are recorded, as is increased heart-rate, elevated blood-pressure, and even blood rushing to the legs. And these are only external indicators. Along with them come the same internal endocrine secretions that would occur if the practitioner were actually running a race. These internal processes can be understood through the following example: taking a shot of vodka in the phase. One not only smells and tastes the vodka, but also instantly feels the corresponding effect of having a shot, which may partially linger on after having returned to the waking state. But the vodka may have no influence if the practitioner focuses on it having the same properties as water. That is, the vodka itself can thus lose its natural properties. And so, when taking medicine in the phase, one ought try right then and there to feel its effect, and as intensely as possible.

The procedure for self-healing in the phase through taking medicine is as follows: the practitioner must find (using the techniques for finding objects) specific medicines or create them, and then take them in the usual way, actively trying right then and there to immediately feel the corresponding effect. If it is not possible to feel the primary effect of a medicine, then the most strongly associated side effects ought be felt. The medicine or healing substance itself may take any form: tablets, pills, drinkable infusions, balsams, potions, etc. When a person takes these substances in the phase, the body will begin to reproduce their effect and associated sensations. In addition, a corresponding reaction will occur at the level of internal bodily functions - the same effect that the medicinal substance was to have brought about. This is all quite simple.

Of substantial significance is the ability to create one's own remedies with the desired set of healing properties. For example, one can create and take a pill that has been programmed with the finding objects technique to simultaneously treat two or more diseases, even if no such drug exists in the physical world. Meanwhile, it is worth noting the regularity with which invented substances are less effective than existing or well-known ones - this phenomenon is due to practitioners having psychological blocks.

Of course, in most cases it is not enough to take a single dose of a medicine while in the phase. Therefore, it's a good idea to go on a kind of treatment regime, taking doses at regular intervals, just as if with a real pharmaceutical prescription. In some complicated situations, it is necessary to take medicine regularly in the phase over one's whole life - just as in the physical world.

It is worth mentioning one important item on the subject of dosage: it is in fact possible to still obtain a desired effect without taking any medicine in the phase. However, it is difficult for a practitioner to make his organism work in the desired way without a supporting anchor. The medicines themselves are what greatly facilitate the activation of the desired self-healing program by acting as anchors. As it turns out, the dosage amount does not have any importance at all. However, it's better to follow

established norms at the beginning of one's practice, as this activates subconscious programming correlating quantity with quality. Nonetheless, an overdose may have adverse effects. Once a practitioner learns to independently reproduce the effect of medicines on his body, it will be possible to use preparations in minute amounts.

There is a good exercise that allows one to learn how to control the properties of substances, no matter what quantity of them is taken. To do this in the phase, no matter how ridiculous it may sound in the context of self-healing, one takes a shot of vodka. If, after taking a single shot of vodka, one can feel the same effect as that of drinking an entire glass (or even a whole bottle), then one is able to create the desired effect regardless of quantity. This method can be used to develop the skill of multiplying potency in the phase, though better to practice with something other than hard liquor.

When choosing among various medicines, the question may arise as to whether or not the side effects that many of them have will also occur in the phase. It can be confidently stated that the incidence of side effects is reduced here by 50 to 100 percent, because as far as the subconscious mind is concerned, any medicine should heal first and foremost. Meanwhile, the body may not be programmed to produce side effects. Given this situation, it is better not to use medicines whose side effects are well known, as in that case side effects may not only arise, but also be dominant when certain technique-related mistakes are made. That is, the medicine may do more to cause harm than to heal in the phase.

Therapeutic Indications

Therapeutic indications for taking any medicine in the phase know practically no limits. As with obtaining information, the phase can be employed towards accomplishing any objective or tackling any illness.

Example

Suppose a practitioner catches a bad cold, resulting in the symptoms of headache, runny nose, cough, and fever. He enters a deep stage, and, using the technique for finding objects, finds on the nightstand a box of well-advertised cold relief medicine, the kind that is dissolved into a glass of water. He then goes into the kitchen and drops a tablet into a glass of water, which starts fizzing and dissolving. As soon as the tablet dissolves, he drinks down the entire glass, trying at the same time to immediately feel its effect: warmth courses through his body, a certain feeling of well-being arises, his temperature goes down, post-nasal drip eases, and so on. After returning to the physical world, the practitioner either immediately feels better, or the relief comes gradually from that point on. The procedure is then carried out several times over the course of the next several days. The practitioner may then separately implement a preventative course of treatment, making future colds milder and much less frequent.

Of course, the technique for finding objects can be employed towards a variety of ends. For example, you may find a glass with a cold-relief tablet already dissolved into it, and thus save time.

Effectiveness

For the novice, the effectiveness of taking medicine in the phase as a means for healing ranges from approximately 50 to 70 percent. That is to say, in the majority of cases there is a clear and stable effect. Considering that pills, for example, are rarely this effective in real life, it turns out that in many cases this is the best of all available ways to heal oneself. For experienced practitioners, effectiveness reaches 90 to 100 percent. It is necessary at times to adjust the regularity with which medicines are taken while

in the phase, as dosage increments are often crucial to optimizing the effect.

Difficulties

There are no substantial difficulties with taking medicine in the phase. Required here are the basic skills of finding objects and the ability to reproduce medicine's effect when taking it - this is accomplished by simply deepening one's desire for this to happen. If this is not achieved on the first try, then it will work by the second or third attempt.

Accessibility

Medicines are the basic means of influencing the organism while in the phase state. As this technique is both accessible and easy to master, even for novices, one should add it to one's repertoire right away and try to achieve results from the very first attempts. This is especially true, in view of the technique's high level of effectiveness.

Direct Influence

Actions

Direct influence on the organism while in the phase is attributed to the effect of the body reacting at all levels to the impact of phase experiences, as was described in the section regarding the technique of taking medicines. That is, when something is done to the organism while in the phase, the effect is immediately felt there, and, at the same time, there is a real effect on the body in the physical world, just as if everything were happening in real life. The main difference with techniques for direct influence is that the problem is approached not through an intermediary (medicine), but is instead tackled directly. This is essentially a more thorough method, but also a more difficult one.

In practice, it works like this: a person goes into the phase state and begins to directly influence the sick organ or organism using all means at his disposal - both those that exist in the physical world and those that do not. Moreover, he can influence the body simply at the level of perception, without external contact. The very perception of direct influence is the key factor here. Without it, there's no real point to applying the technique - nota bene.

There are many options for directly influencing the organism as a whole or influencing its individual parts: heating, cooling, releasing energy, numbing, massaging, administering injections, smearing ointments, radiation treatment - in general, everything that is possible or impossible in real life. This process requires both taking the initiative and a creative approach.

One may influence either the entire organism as a whole, or any separate part of it while in the phase. For example, one can easily warm up the entire body, heat up only the brain, or even massage it, as incredible as that may sound. Though this may strike some as unbelievably strange, one may actually put one's hand through the body while in the phase, feel any organ, and influence or affect it as necessary. Doing this feels so realistic that people are often long unable to bring themselves to attempt it, if only out of the fright that strikes them when they feel their own hand passing through their own body and touching their internal organs. For example, if a person wants to have an affect on the liver, he will be able not only to hold it with his left hand, but also to directly feel the liver itself, as well as the sensation of holding it. This may be particularly frightening when acting on the heart or the brain. The phase is the only place where one may do all this. And this is truly more than just an incredible experience that leaves an emotional impression lasting one's entire life. Significantly, one can affect not

only a disease, but also its symptoms. By alleviating and eliminating symptoms, one will likewise influence their source. This is especially important when the source of the symptoms themselves is not well understood.

Of course, as with most other techniques for influencing the body while in the phase, a single direct treatment is often not enough. As a rule, the procedure should be performed several times by entering the phase for several days in a row, or even implementing a treatment regime. Either way, all this depends on a practitioner's level of skill in employing the technique. It goes without saying that an experienced practitioner need perform far fewer procedures than a novice.

Therapeutic Indications

Directly influencing the organism is easiest when it comes to a problem whose localization is known. It is very difficult to directly influence an imperceptible illness of an unknown nature that exhibits few symptoms.

Example

The example of an injured leg will now be taken up again. The practitioner enters a deep phase and immediately begins manipulating the leg in every way possible. First, he concentrates on his leg not hurting and being already healed, and tries to circulate internally-generated therapeutic heat and vibrations about it. The healing effect must be felt immediately. If there is time left, the practitioner uses the technique for finding objects to summon a syringe loaded with painkillers and fast-acting bruise-treating medication. He injects the entire does into his leg, trying to immediately feel the effect of the preparation. This comes easily: the practitioner feels numbness and pleasant sensations emanating from the shot. If possible, he finally rubs in a specially created ointment onto his leg, further accelerating the healing process. When the practitioner returns from the phase, he is likely to immediately feel that his leg hurts a lot less, and that it will soon begin to recover. Nevertheless it's best to perform the same procedure several times.

Another example: kidney stones. The practitioner enters into a deep phase, and for several minutes tries to "blast" the kidneys with warm vibrations that dissolve the stones. To do this, he first tries to simply feel his kidneys, and then invokes the necessary processes in them by force of a strong desire to do so. Afterwards, he slips his hands into his abdomen, holds one kidney in each hand, and starts massaging them in such a way as to dissolve the stones in them. Then, he carefully slips his fingers into his kidneys, and uses them to rub the stones into a harmless powder. For maximum effect, the practitioner should carry out this procedure regularly and consistently on this problem, as it is not one that is quickly resolved.

Effectiveness

In most cases, the technique of direct influence is a very effective means of treatment. This is especially true when the problem is palpable and obvious. Effectiveness can reach 60 to 80 percent even for a novice, to say nothing of what more experienced practitioners can achieve.

Difficulties

Directly influencing the organism while in the phase involves no substantial difficulties. It is only necessary to feel the effect of such influence, which is easy to do when desire is strong enough, even

without prior training. There remains the minor problem of fear arising when hands are inserted into the body, a phobia that tends to be difficult to overcome. However, the fear often becomes surmountable when one's goal is serious enough. Sometimes curiosity alone is not enough to bring oneself to hazard the venture.

Accessibility

Directly influencing an illness or health problem is sufficiently easy in the phase, in addition to being quite effective. Therefore, even beginners are encouraged to use this technique from their very first attempts and never forget about it, even after having mastered other techniques for healing themselves while in phase states. This technique is one of the fundamentals.

Programming

Actions

The effectiveness auto-training, self-programming and self-hypnosis have been long established. They have been proven to bring results even when performed while awake. The deeper the trance state that they are implemented in, the more effective they are. From this perspective, the idea cannot but occur of also using similar techniques to heal through the phase, as the phase state is the deepest hypnotic trance state that can be achieved consciously and independently. Moreover, the usual trance state in which self-hypnosis is performed does not even begin to compare with the phase in terms of substance or effectiveness. Therefore, self-programming is many times more effective in the phase than in any other state. This is, for all effective purposes, a new era of development for these kinds of technologies.

Programming in phase consists of creating self-fulfilling subconscious resolutions. Since a person in the phase is in the deepest of all possible altered states of consciousness, this is the most effective place for such programming. Given the fact that much human illness is psychosomatic in nature, and yet still causes real suffering, programming techniques employed in the phase can destroy such "diseases" at the root.

In practice, one gets into the phase and introduces a resolution directly at the subconscious level to remedy a specific health problem. There are several variations of this action in the phase. First, one simply can firmly state one's resolution aloud regarding remedying a problem or regarding one's well-being. Second, programming can also be effected wordlessly, at the level of speechless understanding and intention. This second variation is much more difficult than verbal suggestion, so it is better for the novice to shy away from it.

The duration of one attempt should not take up an entire phase, as what matters here is not the length of an attempt, but it's quality. What's important is that the programming occurs in the subcortex at the deepest and most meaningful level, even if it lasts for only 10 to 15 seconds. Don't assume that several words pronounced half-heartedly will do all of the work on their own, as if this were the same thing as casting a spell. These words need to be experienced and felt at all levels of perception and consciousness awareness.

When programming your subconscious, it is very important to note that verbal formulas should not contain negations. For example, one should not say, "I do not have insomnia." Instead, it is much better to affirm, "I sleep deeply and soundly, I fall asleep quickly." As with other techniques for self-healing in the phase, acting on a problem just once is often not enough when programming. It is better to introduce resolutions several times on different days. Sometimes it's advisable to implement an entire treatment regime.

Therapeutic Indications

Programming for self-healing in the phase can be applied to almost any disease or ailment, but it works best of all for problems of personal psychology or general well-being. For example, one may use it to improve overall working capacity, alleviate fatigue and anxiety, increase stamina, improve overall health, bolster the immune system, and much more.

Example

A practitioner has an illness that is at a serious stage and accompanied by fatigue as well as irritated mood, but has no possibility of taking sick-leave to get better, as he needs go to work every day. And so, he enters a deep phase and begins to say aloud the following words: "Once I exit the phase, within a day I will feel buoyant, healthy, and active. I will be in a good mood and have ideal overall well-being. I am healthy. I am active. I am happy. I have boundless energy, and I am full of vitality." Meanwhile, he does not merely utter these words, but also tries to feel them, to experience them. Of course, it's better for him to initiate further procedures to treat the disease itself before exiting the phase. In any case, repeating such an affirmation almost immediately after returning to reality may also bring solid results.

Effectiveness

The effectiveness of programming for self-healing through the phase is not very high, as most people are unable to feel the self-programmed resolutions fully and deeply. Effectiveness for beginners is somewhere within the bounds of 30 and 50 percent. Effectiveness increases with practice. Interestingly, a single session is often enough for experienced practitioners - unlike the case with other methods for self-healing through the phase.

Difficulties

The main difficulty arising when using programming techniques occurs with being able to sincerely feel the resolution being made. This can be an insurmountable obstacle for many due to their psychological makeup or difficulties in understanding what is going on. It is also necessary to make separate note of the fact that the process of programming may eject a practitioner from the phase, as it tends to be relaxing. Thus, it is important not to forget to employ some of the techniques for maintaining the phase while programming. For example, one might constantly rub the hands together, scrutinize something up-close, or keep vibrations going the whole time.

Accessibility

Considering likelihood of effectiveness and technical difficulties, self-healing in the phase through programming is often not very accessible for beginners. Therefore, unless there is some specific goal that can only be solved only in this way, it is better to use other techniques.

Psychological Impact

Actions

Whenever it is necessary to solve problems related to psychological or psychosomatic illnesses, using

the phase for psychological impact is the most effective, clear, and proven way to influence the organism. It's not for nothing that science has documented its effectiveness in studies on lucid dreaming.

The operational principles of this technique are simple:

-The physical body adapts to events experienced in the phase;

-Re-experiencing negative events of the past erases the impression made by them at the physiological level;

It would serve well to start by noting that practicing the phase, even outside the context of self-healing, in and of itself has a powerful, positive, and favorable effect that will manifest itself in any individual pursuing it. The point is that once someone has experienced the phase and realized the true expanse and endlessness of the world's horizons, he or she begins to relate to real life in a different way. He becomes more open, has fewer issues with himself and the world, and more sociable. Moreover, practical mastery of the phase builds inner centeredness - though it's real work. Practicing the phase cannot but have a beneficial effect on the individual, as it is a real form of self-actualization in and of itself. It is both authentic and lasting self-actualization - unlike other practices that verge on delusion and conjecture.

Therapeutic Indications

The following types of problems may be acted upon with the help of psychological impact in the phase: mental illnesses and other problems (including phobias, fears, complexes, indecision, depression, social anxiety, and much more). This technique for self-healing in the phase is ill suited for conditions that are not of a psychological nature. The exceptions to that rule are illnesses caused by factors of a psychosomatic nature (according to some reports, up to 50% of all diseases fall into this category, but such distinctions are difficult to categorize on a case-by-case basis).

Example

A person is afraid to travel by airplane (aerophobia). To solve this problem, the person should enter a deep phase, and, by employing the technique of translocation, find himself in an airplane going through rough turbulence. Despite the fact that all this is not really happening in the physical world, the fear experienced will be 80 to 120 percent that of a similar real-life situation, as the realism of the phase state is extremely elevated. There is practically no difference between sensations experienced in the phase and those of real life. However, there is no actual threat to life and limb in the phase - the practitioner understands this subconsciously, and tries to stay in the airplane as long as possible, getting used to its swaying, shaking, and sudden dips. Only a couple of such riveting simulations are usually enough to at least take any phobia out of the forefront of one's mind and stop it from causing further distress, if not indeed banish it.

The next example to be considered is a scenario where a person had a very stressful experience while still a child: the death of a favorite puppy in front of his eyes. In such cases, an age-old method works quite well - communicating with the geist of the departed (this also works with human beings). This is quite a sure method, especially considering that there is nothing difficult about it from a technical point of view. One need only enter a deep phase and apply the technique for finding objects. The exact same puppy remembered from childhood will appear. It will also lick one's face, play, bark, and look at its owner with loyal eyes, wagging its little tail all the while. The practitioner will be able to once again pick it up, pet it, touch its fur, and feel its weight and warmth. The puppy will be just the same as if

encountered in real life. Even when it playfully nips at the hand, the owner will feel it. The first such meeting will naturally cause some sadness and tears, but from then on, once one realizes that one can continue to meet with this pet in phase, sadness will quickly recede to the background (as will all psychosomatic complications caused by the death of the beloved animal). The practitioner will begin to feel that the puppy is really alive. After all, perception arises from sensory input, and not deductive reasoning.

Effectiveness

The instruments for psychological impact in the phase are quite effective. As psychology is being discussed, it is difficult to compare the effectiveness of this technique with other methods of treatment. Nonetheless, even for beginners the rate of success reaches 100% during the very first applications. That's something that really stands out.

Difficulties

As it is the psyche and the mind that are being impacted by these techniques for self-healing, a certain amount of internal effort is necessary to achieve results. For example, if a person is trying to overcome claustrophobia, then real fear will arise when he finds himself in enclosed spaces while in the phase. He will still have to confront his phobia on his own. The phase here only provides a springboard for working on oneself. It should never be assumed that the incredible effectiveness of this method comes out of thin air, without effort on the part of the practitioner.

Accessibility

Self-healing in the phase using the technique of psychological impact is readily accessible to beginners, starting from their first phase entrances. This is because it does not require any special skills except the ability to translocate, and so this course can be taken right from the outset.

Healing Others

In addition to self-healing, the phase state of the mind also provides some possibilities for having an influence on the health of others. All possible variations will be considered here, including theoretical ones.

It's not news that most people are firstly interested not in self-healing, but in helping others. This is understandable, as perhaps they have loved ones who are for whatever reason unable to use the phase, or are extremely negatively prejudiced against such things. Perhaps the reader of this book is a professional who treats diseases in non-traditional ways, or is a novice healer himself.

It is well to first emphasize that only one of the wide variety of theoretical ways to have an influence on another person in the phase is proven and absolutely practicable, and it is techniques for obtaining information. While the effects of all the other techniques on the practitioner himself are beyond doubt and have been proven experimentally, their influence on other people remains theoretical - as of yet, no one has been able to prove remote influence on another person in a controlled experiment. For example, if you find a friend in the phase and give him some medicine, the effect of that medicine on him will remain theoretical.

It is important to realize that trying to employ anything but the technique for obtaining information

risks time and energy being spent in vain. Some certainly will claim to have proven that it is possible to have a direct affect on another person through the phase. However, only what each and every person can accomplish - literally from the first time - will be discussed here. Whatever the case may be, it can be definitively stated here that either influencing another person remotely is impossible, as few have reported results, or it simply remains unclear how to do it. Either way, in embarking upon such hitherto unproven experiments, one does so at one's own risk and peril. If remote influence through the phase nevertheless shows itself to be working, then it is already the practitioner himself who will have to know what needs to be added so that the impact on the other person brings stable results.

One's theoretical view on the nature of the phase phenomenon will play an enormous role in one's choice of a course of action. The materialist will not have any way of helping another person besides obtaining information. The occultist is hardly likely to encounter barriers to his practice. This is a choice for each person to make. It should be understood that even if other techniques allow some influence on others, the results are clearly far from stable - as many will doubt the results due to a lack of empirical evidence, and not out of their own views or theories. That very lack of empirical evidence forbears a definitive statement here. Scientific experiments have delivered no confirmation to date.

Of course, if one wishes to help another person, there is another proven way to do so besides obtaining information: convincing him to practice the phase and employ the appropriate techniques for self-healing himself. From a pragmatic point of view on the phenomenon, this is a much surer way than trying to influence another person from the phase.

The technique of obtaining information will be of help for the practitioner who has decided to heal another person. This technique is described in detail in this book, along with how to use it. The only difference is that information must be sought on a particular person, and not on oneself. The practitioner may learn not only how to provide treatment in real-life, but also how to obtain a comprehensive diagnosis.

It works like this: using the technique for obtaining information, one finds a specialist who will help deal with the problem that one's acquaintance is experiencing. One then speaks with this doctor about how to help him, about what can be done in reality, and so on... The phase doctor's prescriptions and/or advice are then relayed to the person for whom they were obtained. Alternatively, the entire phase experience is related to the person in need.

From a materialist point of view, it is necessary to note the fact that far from everyone can be helped using the phase. Without going into detailed explanations, it will simply be stated that the more one knows about a person, the more one will be able to find out about him in the phase. Even if one has only seen the person's picture, it is possible that one will nonetheless find out something about him, and be able to help him in some way. But if one knows this person personally, then the amount of information obtained about him through the phase will increase drastically. A practitioner should at least talk for a short while with a person before attempting to obtain information in the phase about his health, or treatment methods best suited to his condition.

Theoretical Ways to Heal Others

The following methods have in no way been proven to work in practice. One may experiment with them at one's own personal discretion. Moreover, if a practitioner intends to help people in these ways, he should never under any circumstances promise to solve all of their problems, because they should not forgo more traditional methods of treatment. A student ought be sensible and realistic in evaluating his capabilities, especially if he is only just starting out with his practice, and most of his views are based on borrowed theories, rather than on personal experience.

Also, all of these techniques require the ability to find objects. To better understand the essence of techniques for treating other people, it is best to learn them by practicing on oneself. This chapter will only briefly describe adapting some techniques for work with others.

Almost everyone asks the question, "Who are these subjects that we are to find in the phase and heal?" This question arises for one simple reason: there are no clear common definitions regarding the nature of the phenomenon itself that would allow one to speak confidently on its particulars. Many people (up to 25% of the world population) still do not know that the Earth revolves around the sun, rather than vice versa. So it's quite a transition from there to the phenomenon at hand...

Upon discovering who or what these phase subjects and objects were, the explanation for the nature of the phenomenon itself would at last be at hand. For the materialist, people in the phase, no matter what their external realism or believability of behavior, would be merely simulated clones that have no relation to people or objects in the real world. For the esoteric, the person or object in the phase would be the soul of a real person. So it's the same as usual: each person sees the world in accordance with his assumptions and knowledge. But caution is always advised in such matters, as people all too easily succumb to the power of pitfalls of various kinds, some of which they cannot escape for the rest of their lives.

Taking Medicines

Adapting this technique to treating another person means that that person must first be found in the phase (using the technique of finding). It is then necessary to administer appropriate medication depending on the nature of the health problems. Possibilities include not only pharmacy drugs, but also any possible folk remedies. For example, if the other person has prolonged headaches, then he should be given powerful painkillers to swallow, as well as other drugs that strike at the headache's cause (if known).

Direct Influence

With direct impact on another person, after first finding him in the phase, it is necessary to work directly and fixedly on the problematic organs, or on his general condition. To this end, one may use official prescriptions or folk remedies, various kinds of massages, as well as anything else that comes to mind. For example, a patient has bad sunburn. In addition to all the other options for treatment, one might run one's hand over his damaged skin, thus restoring it (this comes easily), give him injections to accelerate the healing, or use ointments, and so on.

Programming

After having found someone in the phase, one simply looks him in the eye and impresses upon him that he does not have a particular problem, that it will pass quickly, that he is healthy, vigorous, happy, etc. Perhaps a practitioner's friend is chronically fatigued. In that case, after finding him in a phase, the practitioner needs to convince him that he is full of energy, active, has boundless energy, strong motivation, is more goal-determined than ever, and so on. All this must be said right to his face with a firm voice. There will hopefully be an immediately change to his countenance, thus confirming the instant effect. One may also obtain verbal confirmation from him that the programming is working.

Psychological Impact

In adapting this healing technique to work with another person, one need first find that subject, and then immerse him in the necessary feelings and experiences. For example, a person is afraid of dogs. So, the practitioner finds him using the techniques for finding objects, and then places him in a situation where there are many dogs and they all are friendly to him, nuzzling up to one another, and playing. Conversely, the practitioner could place him in a situation where there are dogs behaving very aggressively, threatening to bite. However, the aim here is to ensure that the person being helped doesn't get nervous, but instead coolly beats off the dogs without experiencing fear. It might not be that easy, but the practitioner should try to change the attitude of the other person to the problem.

It is also worth noting that this technique can be applied in the most pragmatic way possible - asking the person with health problems to take up the practice of the phase himself. Simply having the phase itself in one's life has an indelibly positive effect, not to mention the possibilities for self-healing that come with it. Practicing the phase is one of the most interesting experiences one will ever encounter.

Case Studies

March 2002

After one of many morning awakenings, I hadn't moved at all physically, and immediately began trying to separate from the body. I realized after a couple of seconds of trying that separation would not happen right then, and so I peered into the void before my eyes, trying to discern any images. There weren't any, and so after a few seconds I started with phantom wiggling, which manifested itself somewhat in the feet: both feet inched up somewhat, and them came back down. Meanwhile, my ears were filled with a soft noise, and there was a slight "buzz" in my body.

I tried to increase the amplitude of the motion for 5 to 10 seconds, but was still unable to achieve anything. In order to overcome this barrier of some sorts, I decided to switch to the technique of observing images for some time, and then continue with phantom wiggling. However, the images came on so strong that I realized that I could skip phantom wiggling, as it would be much easier to simply use the images. Before my mind's eye appeared a river, and behind it a steep hill wooded with tall trees. I began to peer into it, trying to take in the whole picture. It immediately became sharper and sharper. I realized after 2 to 4 seconds that I was viewing the picture just as if from a window in real life. As soon as that realization came, I rolled out of my body and into the room.

I quickly got to my feet and started palpating and trying to see. My vision returned at once. The phase was sufficiently deep that I could see everything as clearly as in reality. Meanwhile, using the deepening techniques led to everything becoming much more visually intense and colorful than I was accustomed to in real life. This startled me a bit. The thought of returning to the body even flashed through my mind, but I was able to overcome it, and immediately concentrated on the goals that I had set: treating high blood pressure, conducting an experiment on the viscosity of fluids, and some items of fun to improve my mood.

I opened the door of my wardrobe, which in reality contained a box of medicines. I looked for the drug that was to help me lower my blood pressure or at least make it easier to deal with my condition. Delving into the package, I took out the various tubes of ointments, packages, and spray-cans, peering at them in order to maintain the phase. I also tried to figure out what the medicines were, and whether or not I needed them.

It took some time, as for 15 to 20 seconds I couldn't find anything worthwhile. Then I suddenly pulled out some blue bottle with pills. On it was written, "LifeMix - Life without Hypertension. All the best

products in one". This was very close to what I was looking for, so I immediately took two tablets, chewed them, and swallowed. They were awfully bitter and distasteful. At one point, that bitter taste even made me forget that I was in the phase and that I definitely needed to do something to keep it from being over. Instead of letting that happen, I bent down and covered my face with my hands.

Suddenly, a strange wave of unusual sensations coursed through my body. My head and entire face started to fill up with blood, causing swelling in my lips, nose, cheeks, and eyelids. It goes without saying that this was an unpleasant sensation. It was more than unusual. This was especially true of the sensations I felt inside my head. It was as if it were heating up and expanding. I figured at that point that I had done something wrong.

As soon as I thought that, I felt as if a balloon filled with cold water had burst in my head. Here the heat turned to cold, and my head and body "decompressed" back down to size. I felt an uncommon lightness and freshness inside. I had the sensation of having tapped a new reserve of strength and life-energy.

In order to not have to search for that blue bottle again, I set it on the right corner of the lower shelf. Afterwards, I decided to cement the effect by performing a physical exercise that had always caused pain in my head due to heightened blood pressure. I ran into the hallway and sat on the floor, with my back against one wall and feet towards the other. I pushed off with my legs while pressing my back against this wall, thus simulating bearing a physical load. All the while, I tried to peer at all around me, concentrating on my position. The wall wouldn't give, and I had to make Herculean efforts to somehow straighten my legs. I bent my legs back again, and then returned to trying to straighten them out.

I had physically exerted myself more than once in the phase, which had always been accompanied by increased blood pressure in the head. This was often painful, and the discomfort would even last throughout the morning after awakening. This time, my head felt easy and light. I just concentrated on the physical effort, and not on how hard this exercise was to perform. In addition, I tried to deliberately relieve my head of that heaviness and pressure, trying to create subconscious programming for the physical world. In addition to all of the above, I did my best to give myself hypnotic suggestions.

That done, I moved on to the next items in my plan of action....

Chapter 5

The Experiences of Beginners

Dear friend, having thousands of out-of-body experience testimonies on file, I would like to share some of them with you. Almost none of them are examples of the practice at its best, as I would like to show you what kind of mistakes people make when starting out on their path. This will save you from making similar missteps.

Perhaps I was too hard on the practitioners in my analysis, and ask too much of novices. At least they had some success, be it quantitative if not qualitative. That's already an achievement. But aren't we talking about serious things? Always examine your experiences critically and meticulously, looking for any possible mistakes. That is the main secret to perfection. And look for the mistakes in yourself, and not someone else.

1

Oksana Ryabova, Moscow. Student.

I seemed to me that my deep morning slumber had been interrupted by the discomfort and mild pain of numbness in my left arm, which my head had been lying on while I slept. The desire arose within me to get rid of that discomfort. I moved my numb arm in front of me and opened my eyes. But I couldn't see the physical arm in front of me, even though I clearly felt it there and could curl and uncurl my five fingers and bend the arm at the elbow. This all made me somewhat confused. I clearly understood that something like this could not happen in the normal physical world. I decided that this was a very realistic dream, and that in order to wake up, I would simply need to close my eyes and strain my brain with the desire to awaken. That thought was followed by action. I opened my eyes shortly thereafter, thinking that I had finally woken up.

Before me was the daily reality that I always observe upon awakening: a large window through which sunlight pours onto my bed in the center of the room, a desk and chair, a bookcase of academic literature, and a wardrobe with clothing in it. Just like always. I decided to spend this weekday-off (I had a lot of days off that week) getting calm, easy rest.

I sat up Indian-style in bed with my elbows on my knees. I squinted, enjoying the rays of May sun massaging my face. It was warm, and the air was fresh. And I felt a sense of peace pour through my body like a sort of unearthly sweet nectar. I turned to look around. And suddenly, that state of relaxation abruptly changed into cold and shivering, the sense of peace transformed into terrible fear - my body was lying behind me! Panic. I glanced at those hands in front of me that I could feel but not see. They were lying peacefully on the bed alongside my body. I touched them and felt their velvety skin, yet not feeling the sensation with my physical hands. I tried to return to my body. I lay down into it, closed my eyes, straining in an attempt to wake up. I opened my eyes and got up, but the body was still lying there. Fear, otherworldly mortal fear. Tears. Perplexity. Incomprehension. The question, "what next?" And all around me was that bright and sunny day.

I became more and more afraid. The desire to leave that state grew exponentially. All of my attempts to return to my body brought no result. Frightened and scared, I sat on the bed like a figurine. Suddenly, out of the silence, I heard steps in the room. But I couldn't see anybody. The fear grew worse and worse. I began to scream at that invisible man wandering in my room, bidding him to stay away from me. I then asked the question, "Who is he and what does he want here, and why can't I see him?" I got an answer: "Don't be afraid, this is all normal". He appeared a moment later, standing beside my bed.

He was about 6 feet tall and a little over 30 years old, with a stocky muscular physique. His hair was dirty-blond and cut short, his eyes were gray-blue. He was wearing only a black bathing suit. Around his neck was a thick gold chain. He began to explain something to me about a certain city, calling it a transfer point. Then he said that many go through such a state and that it was a normal thing. He took my hand and said, "let's go." A moment later, we found ourselves on some sort of old-town street. The house that we stood in front of had a blue rectangle on its corner with the name of the street and house number. I was easily able to read everything, and was surprised at what I saw.

We stood almost naked in the middle of the street, but passersby paid us no attention. I realized that they didn't see us. I didn't stop looking around, shocked and scared by what was happening. My head was filled with what was at the time a terrible question: how to return?

The young man abruptly ran towards the corner of the house in front of us. Entering through its wall, he said that it was time for him to return, as his friend was due to arrive. He disappeared. I stood in same place for some time, watching people pass me by. I didn't know how to get back to my room, because the place from which we entered the street turned out to be a wall. What a bad break, how was I to go through the wall? I closed my eyes thought about my room, and recited, "whatever will be, will be," stepped forward, and found myself on my bed.

Sweeping my eyes over the room, I discovered that nothing had changed in it. The sun shone into it just as it had before. Breathing in a sigh of relief and closing my eyes in great hope that I would wake up, I rushed to open them. To my horror, I instead found a table with medical instruments on my bed. Waves of fear swept over my body with renewed intensity. I gulped that I would not make it through if they put me under the knife. I closed my eyes once again, and started to pray. The fear gradually receded, I calmed down..... and finally woke up. The first thing that I did was to make sure that the table with the medical instruments was not there. I jumped up and started knocking on the dresser, the wall, and on the window in order to make sure that it really was all over.

Mistakes:

1.Upon awakening, one should immediately try to separate.

2.No deepening was performed immediately upon exiting the body.

3.Going along with an unplanned storyline.

4.Lack of maintaining techniques.

5.Lack of a preprepared plan of action.

6.Intentional return.

7.Unrecognized false awakening.

8.No attempt to separate again or employ indirect techniques.

Comments:

The errors are hypothetical, as the young lady did not intend to have this experience at all, and it was her first one ever. It should be noted that an uncommonly large number of adventures for one's first time befell her: invisible arms, unrecognized separation, a stranger, travel, and false awakening... And all this occurring amid a backdrop of terror. Her case clearly demonstrates once again how incredibly realistic the phase experience is. People often cannot even distinguish it from reality. One cannot ignore the fact that prayer served to help bring the negative experience to an end. The key factor is, of course, not the prayer itself, but the calming effect that it brings. Any kind of relaxation or turning one's thoughts inward allows one to bring a phase to a halt. It should also be stated that despite the whole nightmare, this experience motivated the young woman to become a very advanced practitioner, as it

served to pique her interest.

2

Maxim Shvets, Moscow, Student

I went to bed with the intention of entering the phase while dreaming or upon awakening in the morning. I woke up at about 6:30 am, and decided to try the method of visualization, as phantom wiggling had not worked over the past 2 days. Vague images gradually created a scene in front of me, which I then found myself participating in. I felt myself separating from my body, and rolled out of it. I opened my eyes. Some guy grabbed me by the shoulder and said, "You've left your body, be cool." I told him that I was ready. He turned me around, and I saw my body...

My body was lying on its back with open eyes, even though I had started visualizing while lying on my stomach. Not assigning any particular significance to this, I decided to deepen right away. I squatted down and began to quickly palpate the floor and the walls with the palms of my hands. I then looked at my index finger, and could discern the lines in the skin. Figuring that this was all wonderful, I went to the kitchen in order to fly. However, I remembered that it was best for novices not to attempt this. I returned to my bedroom door and pictured there being a sunny beach behind it. I opened the door and immediately woke up lying on my back... This was my first experience. Despite my attempts to deepen and my confidence in what I was doing, the realism of perception was like that of a normal dream (I realized this once I woke up in bed). It seemed to me that it was a dream in which I finally did things that I had thought many times before of doing. Then again, there was no surprise or shock, nor any of the like.

Mistakes:

1.Upon awakening, one should immediately try to separate.

2.One can't try just one technique when employing indirect techniques.

3.Going along with an unplanned storyline.

4.No deepening was performed immediately upon exiting the body.

5.When deepening, it is necessary to pay more attention to peering once vision has been established.

6.Insufficient deepening.

7.Lack of a preprepared plan of action.

8.Insufficient concentration when performing the technique of translocation through a door.

9.Lack of maintaining techniques.

10.No attempt to separate again or employ indirect techniques.

Comments:

It's quite a typical situation when someone is unable to figure out how much his experience corresponds to the phase as a consequence of not applying deepening to the necessary extent. This usually occurs with beginners who have never encountered a full-fledged phase before, and still don't understand what it's all about. Deepening should be performed until the degree of realism reaches that of day-to-day life. It's possible that this was not achieved due to the small amount of attention paid to peering from a short distance. It may be assumed that when the practitioner saw the lines on the skin of

the tip of his finger, this was that level of realism that was otherwise lacking. It was only necessary to continue this action.

3

Oleg Kudrin, Moscow, Manager

I woke up. It was still dark, I answered "nature's call", and I looked at my watch: 4:15 am. I got into bed and lay on my left side, closed my eyes, and... It felt like something was shining into my eyes. I realized that that was impossible: it was 4:15 am, and I was the only one awake. There was no-one else in the room besides my wife. Meanwhile, the light steadily intensified. I experienced some slight fear, mixed together with curiosity - what would happen next? And then the light became brighter and brighter, I felt I was in danger. But at the same time, an instinct to investigate took the upper hand. I knew that something unusual was happening, but knew that all this was impossible - a bright light of an unknown nature piercing my eyes through closed eyelids! Then, the idea occurred on its own that they were coming to check on me. And after that - I'LL GO ALL THE WAY!

The next moment, I found myself in a small, rectangular room with subdued light. There were ledges along the wall that you could sit on (I figured they were benches). One wall had round portholes of about three feet wide. I looked through them and realized that I was in deep outer-space. There was an impressive construction outside the room that I was in. What I saw there could not exist in even the most fantastic environments on Earth. It was a lattice construction, but the elements had no logical structure and gave the appearance of a beehive. It seemed to be a dual tube construction of such colossal proportions that the diameter of only one of those tubes could be compared to the diameter of a stadium. Bustling and scurrying around the structure were small spacecraft, which appeared to be doing some kind of work.

"It's a docking portal" - sounded the answer in my head. I turned around, and in the far corner of the room sat a beautiful young woman dressed completely in Earthling fashion, wearing a skirt and jacket. Strange as it may be, she looked like a famous pop singer, although the similarity was incomplete. This woman was much more interesting than that artist.

I shall formulate the one question dogging me at the time as follows: “What is the emptiness that the Buddhist masters speak of?” I framed that question to the good-looking person in the room with me. For some reason, I didn't come up with the idea of doing something else... Besides, I'm married. But my question was heard, and the answer followed ...

What I then experienced has no parallels in everyday life. Moreover, those feelings cannot be expressed in words - human language simply lacks the ability to communicate such concepts, but I'll try. It was as if I were turned inside-out. Everything outside of me turned out to be inside of me, including the starts, galaxies, and other worlds - in short, the entire material Universe. And this ALL was collapsed to such small proportions that it all could have fit into the eye of a needle. And I, being outside this material universe, was looking at it simultaneously from all sides, even though I do not have hundreds of millions of eyes. I was one large field encompassing the space around this compressed universe, and able to take it all in at once visually! I myself was endless, I had no boundaries in space or time. All around was stillness, and I myself was this stillness. Contemplating this universe brought the realization that through effort, I could turn into NOTHINGNESS. Next thought - but then there would be nothing to do the contemplating?

Then, I became like a funnel collecting in from the perimeters of my universe, whirling inside it,

pulling all in deeper and deeper, until I lay on the bed as I had been after having "answered nature's call". This vision moved me so much that I already couldn't sleep, I just wanted to run outside and jump for joy and delight. I wanted to tell everyone about my experience, and simply share it - but I realized I would be taken for a schizophrenic.

And that's more or less how I lived from that point on, often recalling that vivid experience, and treasuring it in the depths of my soul. I dreamt nearly every day about having a similar experience again - until I discovered the indirect techniques.

Mistakes:

1.Excessively active thought and analysis for using a direct technique.

2.Lack of effort to separate when there were already indications of the phase.

3.No deepening was performed immediately upon exiting the body.

4.Lack of maintaining techniques.

5.No attempt to separate again or employ indirect techniques.

Comments:

Of course, most of the mistakes should be considered relative, as the practitioner achieved what he wanted. In that respect he was completely successful. He was lucky. He could have still been in the phase when lying in his body again after the experience. Doing what he did will surely be insufficient for achieving regular experiences. His testimony also demonstrates an example of obtaining information. It is also important to note that the practitioner did not reflect too much about where he was and what was going on around him. Instead, he coolly pursued his goal. He even sacrificed the opportunity to pay more attention to the young lady, which can be quite difficult to forgo when in the phase.

4

Artem Arakcheev, Moscow, Computer Programmer.

I did indirect techniques. While peering at images, I caught sight of the same dream episode that I had been watching until I first woke up. The picture was very realistic. It seemed to me that I could change everything in this dream. I tried to get out of my body, and immediately flew through my head right into that dream. I landed at the door of the home that I grew up in. I then found myself at a window on the second floor.

Having remembered about the deepening techniques, I quickly began to scrutinize the window itself. My attention then shifted, and I peered out through the window. Everything was in its place, like in real life. Some man approached the door. I don't know why, but I was sure that I needed to watch what he was up to. I instinctively took off from the second floor window, going right through the glass. I lowered to the level of the ground floor. The man walked in through the front door. I followed him, flew in through the door, and began to pursue him.

I then remembered that I had a plan for the phase. At precisely that moment, the phase space began to fade and disappear. I realized that I should apply the maintaining techniques, but did not manage to do so in time. Within a moment, I woke up to myself lying in bed. My body temperature went up. My breathing and heartbeat became more frequent. A second attempt to separate was of no use.

Mistakes:

1.Going along with an unplanned storyline.

2.Insufficient deepening.

3.No maintaining techniques.

4.Forgetting the previously prepared plan of action.

Comments:

Described here is a typical situation that nearly all novices encounter: forget your plan of action, or don't have one in the first place, and find yourself involved in an unplanned or senseless storyline. However, one can not but applaud that the practitioner did not commit that many mistakes, even though the experience was quite short. The fact of insufficient deepening was confirmed by the easy movement through the glass of the window. In a deep phase, objects even acquire somewhat hypertrophied solidity, above and beyond their everyday density.

5

Artem Mingazov, Ulyanovsk, Student.

I'm 90% sure that this was the phase (if I had more experience, I would be 100% sure either way - the human mind has a tendency to negate everything to some degree). This was the day after my first experience. I lay on the couch and tried to directly exit. Everything was going along well when my consciousness suddenly "checked out" for a moment. When I returned, I realized that I was lying on the bed and felt a phantom body. I tried rolling out to the side, which worked, albeit with some difficulty.

Here I began to palpate the bed and myself (I did everything a bit hurriedly). I couldn't see yet. I decided that I could deepen and I dove head-first into the floor (that is, more exactly, into the void). I flew down a little bit, and found myself in my neighbor's apartment below. I then flew back up to my own apartment and stood on the floor. Trying to restore vision, I opened my eyes. It felt like trying to open the eyes after a long period of sleep deprivation, my eyelids were heavy and yielded grudgingly. I looked around: I was standing in my room, it was sunny outside. I decided to try to fly (well, I love flying). I was able to fly up to the ceiling, but immediately began to gently fall back down, being pulled backwards. Upon touching down on the floor, I bounced back up. This was comparable to when a balloon falls and hits the floor, springs back up, falls again, and then bounces up again. I was only able to remain standing on the floor after repeating this process several times. Suddenly it became difficult to breathe, and I tried to go back to my body, but was somehow unable to. At first panic arouse, but then I realized that giving in to the fear would do me no good, and that I would have to stick it out. But as soon as I calmed down and relaxed, I had a foul. All of the above sensations lasted for about a minute.

Mistakes:

1.Deepening by falling head-first is best employed only if the practitioner is in a dark shapeless space.

2.Insufficient deepening.

3.Establishing vision by opening the eyes.

4.Going along with an unplanned storyline.

5.Lack of maintaining techniques.

6.Lack of a preprepared plan of action.

7.Intentional return.

8.No attempt to separate again or employ indirect techniques.

Comments:

This experience was rather poor. That's the main reason why the practitioner had doubts about identifying it as a phase experience. On one hand, the difficult direct technique worked. On the other hand, only the practitioner's minimal experience at the time when he had the phase allows one to forgive the many typical mistakes committed.

6

Dmitry Bolotkov, Moscow, Lawyer.

The following all occurred after I woke up, and then began to doze off again. I lay on my side and was beginning to fall asleep, when I saw some fuzzy images from a previous dream. My body began to fill with heaviness, I practically stopped feeling it. Mild vibrations arose. I immediately remembered about the phase, and just relaxed... Imagine my surprise when I felt that I was separating. My heartbeat abruptly increased during the process. I separated, and found myself suspended in the air (I still couldn't see yet). So I started flailing my arms and legs, spinning in the darkness, trying to fly as far away as possible from my body. I came up against something solid (the ceiling, I think). My legs then swung down to the left, and I assumed a vertical position. I started rubbing my hands, trying to see them. My vision gradually came to me.

I finally saw my own hands. They were smaller than in reality, and seemed to have a green hue to them. Then I reviewed the situation: I was in my old apartment, but the furniture was chaotically arranged. I began to palpate and scrutinize everything. My vision was incredibly sharp, much clearer than in reality (I've become quite nearsighted over the last two years). Strangely enough, I felt as if my eyes were closed, but that I could nevertheless see. I then was somehow able to turn off my vision. I dove into the floor.

I flew down for some time. Then, I stopped and turned my vision back on. I was in outer space, and saw totally strange planets. Because I'm afraid of heights, I turned off my vision again and wished to find myself in another place, one where I'd have something solid to stand on. After a few moments, I felt I was standing on something. I turned my vision back on. I was in the desert. Strange animals were grazing, there were pigeons everywhere, and poker chips scattered all over the sand. For some reason, I figured I was near Los Vegas. I walked around a bit. Once I started looking around, my field of vision began narrowing. As soon as there was nothing but a small peep-hole of vision left, I began rubbing my hands together and looking at them. My vision returned after several seconds. Then, a pigeon ran up to me with the clear intention of biting my leg. I began running away, kicking up sand at the bird. That's when it all ended. I found myself back in my body, and opened my eyes.

Mistakes:

1.Upon awakening, one should immediately try to separate.

2.Lack of effort to separate when there were already indications of the phase.

3.Techniques that were working were abandoned twice.

4.An almost complete lack of maintaining techniques.

5.Lack of a preprepared plan of action.

6.No attempt to separate again or employ indirect techniques.

Comments:

Once again, these are the typical mistakes that novices make. To a large extent, the phase occurred here by accident. The practitioner probably lay for some time while in the phase and failed to do anything practical, until separation from the body happened all on its own. But what if he were not so lucky? Many people's practice suffers due to such missed opportunities. It's more important to pay attention to what's going on around you than to meticulously perform techniques. A careful reading reveals that first there were images, then vibrations, then spontaneous separation upon relaxation similar to forced falling asleep. Meanwhile, the phase could have been entered right when the images arose, let alone the vibrations. It is not necessary to perform the techniques so scrupulously when they're already working on their own. This experience, while not that bad, was most negatively affected by the absence of a plan of action, thus becoming haphazard and aimless.

7

Roman, Rostov-on-Don, Webmaster.

My first time entering the phase. I dreamt that I was hurrying somewhere, and constantly thinking about something. At a certain wonderful moment, I hit upon the idea that I was dreaming, and decided to try to exit. I lay on the ground and began to exit, imagining how I was separating from the body. During the transition, I nearly was thrown out of the phase due to tension and fear. I was nonetheless successful. I saw myself at a doorway after having crawled through a wall. It was like coming out of a bog. The sensation of separating was very vivid.

I suddenly noticed a person there. He helped me to get completely out. He introduced himself, and started telling me some particulars about the world that I had landed in (I don't recall well what he said, as I was looking around the whole time and couldn't tear my eyes off my surroundings - I was spellbound). In the end, I became worried about my body, and decided that it was time to return back. Returning was like a nightmare. There were voices, sounds, and strange sensations. I had the feeling that time had stood still... I was so happy upon waking up that I couldn't sleep for the rest of the night.

Mistakes:

1.No deepening immediately upon entering the phase.

2.Illogical behavior - an attempt to enter the phase when already in the phase.

3.Going along with an unplanned storyline.

4.No maintaining techniques.

5.Lack of a preprepared plan of action.

6.Intentional return.

7.No attempt to separate again or employ indirect techniques.

Comments:

A comedic case, forgivable only because he didn't really know anything in-depth about the practice yet, and this was his first experience. Comedic as the practitioner, having entered the phase through dream-

consciousness, tried to enter the phase... from the phase! I have included his experience only because it illustrates this quite widespread error. If you become conscious while in a dream, then your actions should not differ from those of when you have already entered the phase using a direct or indirect technique. It is necessary to immediately perform deepening, and then implement one's plan of action, all the while not forgetting to deepen.

8

Yan Gvozdev, Moscow, Psychologist.

When implementing the counting technique, I thought about parks, and an image of a photograph of an autumn park appeared before me. I tried to bring the image to life, as if I were moving the details of it. Inside, I felt that I was in a state suitable for trying to enter the phase, and was able to dive into the picture upon my first attempt.

I now found myself in that autumn park, it was very beautiful. In an effort to deepen, I started to palpate everything around me: leaves, the bark on the trees, and my own hands. The state stabilized, and I went for a walk around the wonderful park. It was full of birds singing and crisp leaves.

As previously planned, I decided to play it by ear.

The first thing that came to mind was the question of how my future home would look, something that I had been thinking a lot about. I concentrated, and transported to that home using the method of closed eyes.

I found myself near a very beautiful house. I had never even daydreamed about so beautiful a house in real life. I walked towards it, rubbing my hands together all the way in order to deepen the state. Once I got closer, the home began to change and take different forms at a speed commensurate with the thoughts in my head.

Then, walking around the house for some time, peering at and touching the furniture, I had the thought that the house somehow reminded me of a beautiful hotel, and then the house turned into a hotel. It stood before me like one of those huge beach-side tourist resorts in Egypt.

I entered the enormous hotel. It was full of guests. I walked among them, talking with some, and touching at others out of curiosity. Then I went into the restaurant, and saw there a variety of dishes. I sampled some of them. Then, I went out for a walk inside the hotel, continuing to talk to people I encountered along the way.

Internally, I had been asking myself about the near future in real life, and trying to figure out who or what could tell me about it. My wife Alexandria appeared, and we started to wonder together about our near future, as we were quite interested to know about it. My wife's double behaved exactly like my spouse in real life, with the same character traits.

Alexandria proposed that we try to enjoy ourselves, and think of something to do by the sea. For example, we could go down the great water-slide at the hotel's water park.

We went up to the highest water slide, which was so high up that I became short of breath. I realized that going down such an enormous water slide would be good for maintaining and stabilizing the phase state. It absolutely wasn't clear why there wasn't a swimming pool at the end to land in. I figured that it perhaps wasn't such a good idea to slide down, as we were quite high up. But Alexandria went first, and I, like a real gentleman, slid down after her. But then, as I had guessed, the slide ended 50 yards from the ground. At the bottom was asphalt. There was no time left to concentrate and imagine that there

would be a swimming pool at the end of the slide. I flew right onto the asphalt. 110% Realism. While I was still flying, I figured that the landing would be quite painful. I landed with a thud right on my feet. The pain ran up my entire body, especially my shins and knees. Once the realization came that I had modeled that pain before my descent merely by thinking about it, the pain immediately vanished.

Then Alexandria decided to have more fun - she was already in a painfully playful mood. She found some kind of amusement-cannon that would shoot us quite far into the sea.

She again decided to go first, and I went right after her. It shot us 300-400 yards out from the shore. While I was flying behind Alexandria, I became quite afraid. Why so far out into the sea? Would we be able to swim back to shore?

I often mentally compare the phase space to the real world, and can state that they are often indistinguishable from each other. This is especially true of a very realistic phase when you ask yourself the question, "And exactly where am I right now?" At such moments, the only thing that helps is a deep analysis of the situation and thinking about the body, but doing so risks fouls occurring.

She went first into the water, and I after her. Due to the height and speed from which I fell, I dove quite deeply into the water. I felt like I was suffocating. I could not breathe underwater, and started looking for Alexandria. I spotted her courageously swimming down in the ocean depths.

I came to my senses, and started concentrating on breathing underwater. I was successful, but the weight and depth of the water unnerved me. I swam down to catch up with Alexandria. We swam deeper and deeper, overcoming the water pressure with difficulty. We went down to 1500 feet below sea-level. Impressed by what I saw, I was at loss for thoughts, as the events taking place were completely indistinguishable from reality.

We swam even deeper, and something caught our eye. We swam up closer, and saw something like a cave in the coral reef. When we went down a little deeper, the seabed was clearly visible.

We spotted a tunnel that led into a cave, and swam towards it. Alexandria seemed to have already known the way. I followed behind her, not quite understanding where we were going, but trusting her completely. We swam into the cave, and surfaced inside the pool of water inside it into an air-filled space. The chamber had windows like those of an aquarium. One could watch all kinds of beautiful fish swimming right past this sea-cave. We were greeted by four women in the cave, who appeared to have been waiting for us. They sat us down next to each-other. They looked like journalists and anchorwomen.

I stopped moving once I sat down, and started to fade out. I began to focus on issues concerning our future, forgetting to maintain the phase.

I started asking them my questions once the newscast started. Then, I accidentally thought about my body, and a foul occurred. I nevertheless obtained a lot of visual information, which I later distilled into events and images.

Two weeks later, I went on vacation to a big hotel in the real world, where I saw the same images that were described above and occurred in this phase. Of course, the correspondence was not 100,% but the overall picture of the situation completely coincided in terms of meaning and significance.

Mistakes:

1.Going along with an unplanned storyline.

2.Lack of a preprepared plan of action.

3.Excessive thinking

4.No attempt to separate again or employ indirect techniques.

Comments:

This experience, of course, can not be called amateurish. It continually exhibits an understanding of all the most important aspects of the practice of the phase: deepening, maintaining, and practical application. So why did the practitioner simply go along with the events, all the while knowing exactly what was going on? This question arises only in those who have never been in the phase. At first, it may seem that applying the phase to real-life goals is most important. But in actuality, the experience is so rich, realistic, and interesting in and of itself that one often desires nothing else from it. One simply enjoys it.

9

Dmitry Plotnik, Moscow, Engineer.

Returning from a night out, we wandered into a shop called "The Magic Stone". We bought a druse piece (small crystals encrusted on the surface of a rock or mineral, in our case, amethysts). According to my girlfriend, the rock helps one to "tune in to one's dreams". To that end, one simply needed to put the piece on the headstand of one's bed, and just go to sleep. That's just what we did. We had to get up really early the next morning (at about 5 am) in order to make it for an excursion. As it were, we didn't have time to waste, but I nevertheless made an attempt to "tune in" to my dreams. I feel asleep at some point, but continued on to dream that I was lying on the bed and trying to tune-in for an exit from the body. At that very moment, I felt a light tingling in my back, a kind of life energy. I even tried to facilitate the sensation, thinking, "great, it's coming, so act!". It intensified, and now felt like waves going up and down my spine. A characteristic sensation, long forgotten, went through my body. The sensation could not be considered pleasurable in any way, and that's when I thought to myself, "now I remember why I had stopped intentionally trying to enter the phase." However, it was already too late to turn back. At some moment I was lifted up, barely having time to look back at the couch.

I soon found myself in a spacious room. It was so large that the only thing that I could see clearly was the wall next to me. There were also some people in the room. They all wanted something from me and kept coming up to me with stupid pretexts. I kept telling them to "buzz off", and tried to drive them away. I had only one thought in my head: "I've got to find my girlfriend". I tried as hard as I could to remember where we had fallen asleep, but my memory kept failing me. Different characters constantly distracted me the whole time, one of them was especially persistent. At one point, he even insisted that I help him to open his bottle of wine with a corkscrew. I decided to help him, and once I had opened the bottle, I thought: "Why not? I've never tried out wine in phase," and put the bottle right to my lips. The wine tasted really funny, more like watered-down blackberry jam with pieces of fruit floating around. The unfinished bottle somehow was no longer in my hands, and I continued trying to get out of that room.

The only thing I could find to deepen with was the wall of a strange construction made of wooden planks. It was whitewashed with what seemed to be an oil-based paint (more than anything else, it reminded me of an outhouse). I was about to poke my head in when an assertive type warned that, "... it's a portal from which uninvited guests are able to crash in..." Not eager myself to climb in there, I contented myself with taking off a small dark mirror from the outer wall. I played around a bit with my reflection (which did not always want to follow when I moved my head), but those characters milling about stuck to me like glue. I then decided to have some fun, and began looking into the mirror together with those companions, in pair with one at a time. However, their reflection was quite different

from their outward appearance. I got quickly bored with this game, and told everybody to go away again.

I finally decided to get out of that building, concentrating on where the place at which we were sleeping might be. I abruptly opened a door, but was disappointed. There was an unfamiliar outdoor scene on the other side. It seemed to be just before dawn outside, the darkest hour. Single cars went down the street. I began to peer at the cars parked at the curb. They had quite a funny-looking appearance. Suddenly, a car swerved off the street and towards me. It drove up to me, and I could see an interesting-looking woman sitting behind the wheel. She was wearing mostly green. We talked, and I couldn't get past the idea that she was speaking "bookishly", as if quoting the lines from a character in 19th century literature. I told her, "Now you're saying all that and so on..." She looked at me, and I noticed her strange eyes. She had green ladybugs instead of ordinary pupils. I realized that I was beginning to return to reality.

I woke up. I realized that I was lying on my back with my arms at my sides, and holding my girlfriend's hand in mine. I tried to remember how I had managed to fall asleep like that, but couldn't. I remembered that I had fallen asleep in a different pose. I began to reconstruct the memory of the lucid dream, and realized that something didn't make sense. My memory insisted that in addition to a lucid dream, I had also simultaneously had a normal dream about the same home that I had left in the end. In that dream, I had long scrutinized the house from the outside, amazed at its great size and tall outer columns. The house belonged to my girlfriend in the dream, but I didn't understand how "such an uptown girl" like her (she lived in such an expensive house) could be with a "downtown man" like me. In that dream, I walked into the house, saw my girlfriend, and saw how she and her guests were drinking champagne and having a good time. I had felt uncomfortable in such a high-ticket situation.

I lay in the dark and tried to reconcile these two contradictory facts. My girlfriend suddenly woke up, and began to relate her experience....

Mistakes:

1.Upon awakening, one should immediately try to separate.

2.Lack of controlled separation.

3.No deepening was performed immediately upon exiting the body.

4.Going along with an unplanned storyline.

5.No maintaining techniques.

6.Insufficient concentration when performing the technique of translocation through a door.

7.No attempt to separate again or employ indirect techniques.

Comments:

While this experience is quite interesting, and loaded with a number of curious events, its main feature belongs to an entirely different plane. Believe it or not, that "stone charm" actually worked. First, I know the practitioner personally, and know that he didn't have any substantive experiences until he bought that rock. Second, I know him through that very girlfriend of his whom he looked for in the phase, but couldn't find. She is one of my most successful pupils. But that's not what's important here - what's important is that she was having her very own phase experience at the same time that her boyfriend was. This is one of those very rare cases in which two people in literally the same place enter the phase at practically the same moment. The next experience belongs to that significant other.

10

Nadezhda Maslova, Moscow, Designer.

We were already a bit stressed out on the night that it happened, because we had to wake up very early the next day in order to go on an excursion. We were afraid that we'd oversleep. I had woken up several times over the course of the night, and finally decided to use the nocturnal awakenings to enter the phase.

I successfully "exited the body", and stood up on the pull-out bed. I was in the same room that I had fallen asleep in, but discovered that there were two mirrors on the wall that weren't there in real life. Peering into one of the mirrors, I noticed that I wasn't wearing the same clothes that I had fallen asleep in. I then recalled my "idee fixe" - to whisk my boyfriend into my own phase experience. I went over to the couch he was sleeping on, pulled him up by the arm, and took him up to the mirror. I was then thinking, "So maybe he'll see himself in the mirror and become conscious while in my phase?"

We stood in front of the mirror, and I saw our reflections diffusing. I figured that I had been unsuccessful once again, and so I let let him go. But I resolved to crawl into the mirror myself in order to translocate. I got up onto the table, put my hand into the mirror, and started moving in head-first. I suddenly realized that the mirror was "closed" - that there was nothing but darkness and a wall behind it, and thus I wouldn't be able to translocate anywhere. I then opted to employ the technique of "rotation". I started turning and imagining a favorite birch-tree forest from one of my travels in the phase. I really wanted to go there again.

I turned and turned, but could not enter into the forest, even thought it was vividly flashing before my eyes. I was unable to come to a halt in time. In the end, I landed in my mother's apartment. There was a toy stuffed rabbit lying on the floor. I took it by the hand, figuring that if I started to lose the phase, I would fiddle with it in order to stay in. Then, I saw another mirror on the wall, and decided to have a look at my reflection. I looked, but the reflection was not of me, but of some blurred creature, like a ghost. I even became somewhat frightened. That fear returned me back to the body (or so I thought while still in the phase), with the stuffed animal still in my hands.

I found myself back on my bed, but I didn't give up there. I decided to try another way to get my boyfriend to join me in the phase (after all, it gets lonely walking around all alone there!). I grabbed his hands and started sliding out of bed. We actually fell off the bed, but did not land on the floor. It was as if we had fallen from a cliff, and were suspended in air. Even though it was dark in the room that we were sleeping in, there was daylight all around us during our fall. Everything was really bright, much brighter than in the experience that I had just had. I was sure that I had been successful in pulling him into the phase with me! But then I saw that the arms holding me were clearly not his. I lowered my eyes, and saw that I was embracing another man! He looked somewhat like my boyfriend, but his face was more aged and a bit different, while his hair was longer and gathered in a ponytail. I push him away and asked, "Who are you?" And he responded, "Well, I've already told you my name. Or maybe you're just seeing the future?" I calmed down a bit and told him, "I need a dress, I don't want to run around half naked." He replied, "So let's go buy one". I turned around, and saw a shop. We went in - actually, we hovered in about a foot off the ground. We were greeted by a mulatto shopkeeper, he showed me all the dresses hanging on the rack. I was in ecstasy! I stepped towards the rack... and instantly found myself back in my body!

What a shame, not to have been able to wear those cute dresses at least in the phase!

Mistakes:

1.No deepening was performed immediately upon exiting the body.

2.Insufficient concentration when performing the technique of translocation through a door.

3.Going along with an unplanned storyline.

4.No attempt to separate again or employ indirect techniques.

Comments:

The reader will certainly be interested to learn that Nadezhda and Dmitry subsequently married. Of course, I do not personally believe that the druse worked its magic. I believe that their belief that it would work was the decisive factor. The druse served as an anchor for a kind of mental programming. For some reason, it is quite difficult for people to clearly express their intentions. They very often need something physical to embody their desire and will. The most important skill in this life is to learn how to express one's intention as effectively as in the case of the druse, but without the external objects and actions. Whoever learns this will discover not only the phase, but also all of the other treasures that life on earth has to give...

ABOUT THE AUTHOR

Michael Raduga is a leading world expert on the study of phase states of mind (out-of-body travel, lucid dreaming, astral projection), the founder of the international School of Out-of-Body Travel, the author of more than a dozen books, and the creator of an enormous number of techniques and technologies for mastering the phase.

Michael Raduga can be reached by e-mail at obe4u@obe4u.com. You can also use the techniques for finding objects in the phase to interact with him, learn new supplementary techniques, and learn from your own mistakes. Michael Raduga would also be happy to become your steady guide and assistant in the phase, should the need arise.

THE SCHOOL OF OUT-OF-BODY TRAVEL

Michael Raduga’s School of Out-of-Body Travel conducts training seminars in many countries around the world. The coursework allows students to master the phase phenomenon and hone their skills at traveling in the phase. Information on existing branches and seminar schedules are available on the website www.obe4u.com. We also welcome potential partners interested in organizing School of Out-

of-Body Travel branches and seminars. All correspondence regarding seminars, partnerships, and proposals related to the translation of this book may be handled by e-mail at obe4u@obe4u.com .

BRIEF GLOSSARY OF TERMS AND DEFINITIONS

Out-of-Body experience (OBE), lucid dreaming (LD), astral – a number of terms united by the phase that refer to the state in which a person, while being fully conscious, realizes consciousness outside the normal range of physical perception.

Indirect techniques – entry into the phase within five minutes of awakening from sleep of any duration - provided there has been minimal physical movement.

Direct techniques – entry into the phase without any prior sleep, after excessive physical movement upon awakening, or having been awake for at least five minutes.

Dream Consciousness – entry into the phase through becoming consciously aware while a dream episode is happening.

Dissociation – separation; in this case, a scientific term describing experiences in the phase.

Sleep paralysis – a stupor; the complete immobilization that often occurs when falling asleep, awakening, and entering or exiting the phase.

Stencil – the real physical body that is no longer perceived while in the phase.

Deepening the phase – methods for making the phase as realistic as possible by stabilizing the surrounding space.

Maintaining the phase – methods for maintaining the phase state by preventing a lapse into sleep, a return to reality, or an imagined return to reality.

REM – rapid eye movement sleep (REM phase); a sleep phase that is characterized by increased brain activity that is accompanied by rapid eye movement and dreaming.

Foul – an inadvertent termination of the phase through a spontaneous return to everyday reality.

Cycles of indirect techniques -- the easiest way to enter the phase, employed by rapidly alternating certain techniques upon awakening from sleep until one of them works.

SCHOOL OF OUT-OF-BODY-TRAVEL I

A PRACTICAL GUIDEBOOK

(Buy on www.obe4u.com)

This guidebook is the result of ten years of extremely active personal practice and study of the out-of-body phenomenon(the phase), coupled with having successfully taught it to thousands of people. I know all of the obstacles and problems that are usually run into when getting to know this phenomenon, and have tried to protect future practitioners from them in this book.

This guidebook was not created for those who prefer light, empty reading. It is for those who would like to learn something. It contains no speculations or stories, only dry, hard facts and techniques in combination with a completely pragmatic approach and clear procedures for action. They have all been successfully verified by a vast number of practitioners that often had no prior experience. In order to achieve the same result, it is only necessary to read through each section thoroughly and complete the assignments.

The book is beneficial not only for beginners, but also for those who already know what it feels like to have an out-of-body encounter and have a certain amount of experience, as this guidebook is devoted not only to entering the state, but also equally dedicated to controlling it.

Contrary to popular opinion, there is nothing difficult about this phenomenon if one tries to attain it with regular and right effort. On average, results are reached in less than a week if attempts are made every day. More often than not, the techniques work in literally a couple of attempts.

Michael Raduga

Founder of the School of Out-of-Body Travel

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SCHOOL OF OUT-OF-BODY-TRAVEL II

PERSONAL EXPERIENCES

This book is the freestanding supplement to The School of Out-of-Body Travel I – A Practical Guidebook. It is intended to give a first-hand demonstration of the out-of-body experience in practice, while bringing attention to correct actions and mistakes made when out-of-body.

(Buy on www.obe4u.com)

It's one thing to know which techniques can be used to control and leave the perception of the body, but another thing to actually know how to use those techniques. It's one thing to read descriptions of a single individual's experiences, but another to learn about how a large number of other practitioners regard the techniques and feel about them. Not everyone is able to figure out what exactly to do and how to do it without reading this book. Technique-related theory and real experience are essentially two different things.

The power inherent in this collection of personal practitioner experiences is such that even if you never intend to try out the techniques described in it, you are practically guaranteed to nevertheless encounter this phenomenon, as it will enter your subconscious mind as a kind of programming that will sooner or later activate at the right moment. This collection is all the more beneficial for those who would like to receive real guidance in their explorations. All of the fundamental mistakes that practitioners are prone to make are described and analyzed here. Having read the book, the practitioner will be armed with knowledge of the most distilled and verified kind.

In preparation for this book, the personal experiences of hundreds of practitioners were collected at seminars, through the website, and by mail. However, only the most demonstrative descriptions were chosen for inclusion. Thus, the selected descriptions are invaluable not only for those who have just started out on their journey with the most extraordinary practice of out-of-body travel, but also for those who already have substantial experience with it.

I would like to express my gratitude to all those who assisted me in putting together this one-of-a-kind compilation. You have made a contribution to this field of study and it only remains for me to wish you further success, which will show that my commentary on your experiences was right on.

Michael Raduga

Founder of the School of Out-of-Body Travel

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